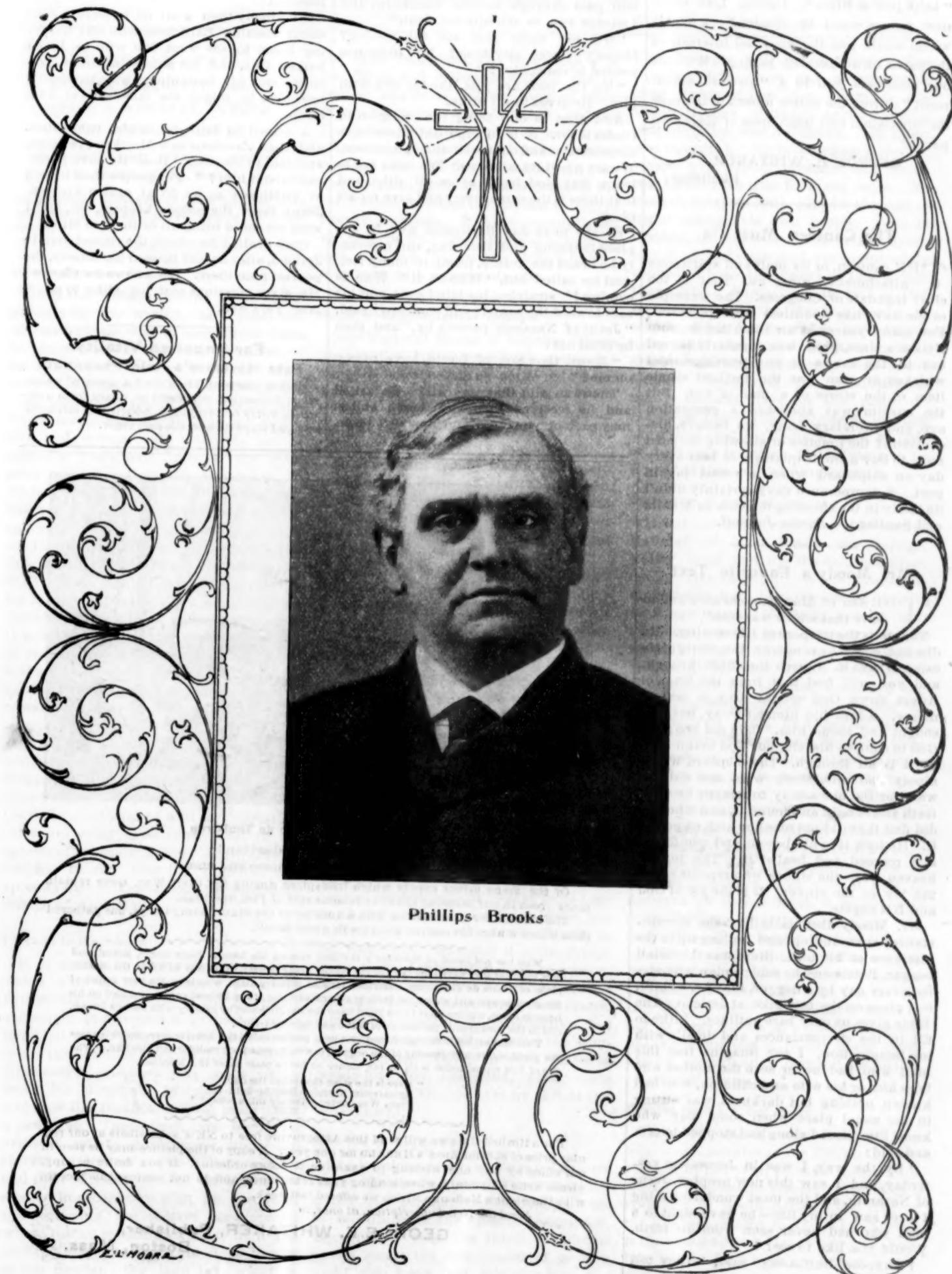




GENERAL BOARD

Zion's Herald

WEDNESDAY, JANUARY 16, 1901



Phillips Brooks

SPECIAL APPEAL

500

more new subscribers are wanted during the month of January. This modest request could be easily met if all the ministers of the six patronizing Conferences would "help just a little." Indeed, 1,000 more new names could be obtained — a result which would put the financial interests of the paper on an assured footing. Will not our ministers join in a "forward movement" during the entire month to increase the circulation and usefulness of their own paper?

GEORGE E. WHITAKER,
Publisher.

The Canteen Must Go

THE canteen, or its malt and spirituous attachments, must go. That is the clear mandate of Congress. The example of the navy has doubtless been powerful. For many years, as an inheritance from Nelson's time, grog was regularly served out to the crews of our warships, and whiskey or rum was the costliest single item of the stores of a man-of-war. But the custom was abolished a generation ago, and Secretary Long, we believe, discontinued the practice of allowing enlisted men to buy a small quantity of beer every day on shipboard when a vessel lay in port. A temperance navy certainly didn't do badly in the shooting matches at Manila and Santiago. — *Boston Journal*.

Mr. Moody's Favorite Text

"THE Son of Man came to seek and to save that which was lost."

That tells the purpose of His coming. He did not come to condemn the world; He came to save it. Search the Bible through, and you will find that from the time of Adam down God sought man to bestow mercy. Adam hid himself away, but God sought and found him. Cain did not go to God to confess his sin, but God found him. So it is all through. The shepherd whose ninety and nine sheep were safe did not wait for the one astray to return; he went forth and sought and found it, and when he did find it he did not maul or kick or pound it. He took it to his bosom and comforted and rescued and healed it. The joy in heaven over the sinner who repents is not the joy of the sinner. It is the joy of God and His angels.

Mr. Moody then talked of the circumstances surrounding and leading up to the utterance of his text. Here was this blind beggar, Bartimeus, he said; a man who was led every day by a dog, or, may be, a child, to a place on the turnpike at Jericho. The Bible gives us only bare outlines. I like to fill in the circumstances and details with my imagination. I can imagine that this man who had never seen the mother who bore him or his wife and children, who had known nothing but darkness, was sitting in his usual place when some man who knew him passed along and stopped to talk and said:

"By the way, I was in Jerusalem yesterday, and I saw this new prophet, Jesus of Nazareth, and the most wonderful thing I ever saw in my life — he gave sight to a man who had never seen from his birth. Would you like to see?"

I suppose Bartimeus said, "They tell

me I shall see in the world to come, but never in this world."

And the man said, "Yes, Bartimeus, he can make you see."

"But," Bartimeus asked, "who must I get to speak for me? I guess I need some influential man, a rabbi or somebody, to state my case."

"No. I talked with Simon Peter about that, and he told me nothing of the kind was necessary. This Jesus of Nazareth will pass through Jericho tomorrow, and I advise you to ask him for sight."

"Get my sight just for the asking? Doesn't charge anything? No influence needed to reach him?"

"No, the poor are just like the rich with him. He gives to all alike."

And that is one thing the religion of Christ is for. It is to wipe out these class distinctions and hatreds and prejudices. We are a bad lot, all of us. We have got to learn that God looks at us all alike, and that there is the same mercy and love for all of us.

So the next day Bartimeus was in his place listening and listening, and presently he heard the tramp, tramp of many feet. And he called out, "Who is it? Who is coming?" straining his blind eyes and his ears toward the sound; and somebody said, "Jesus of Nazareth passeth by," and then he cried out:

"Jesus, thou Son of David, have mercy on me!"

That was all; that was all. He asked and he received then and there; and so may each of you here and now — "Jesus,

thou Son of David, have mercy on me!" It is easy to say. You need no preamble, no influence, no money. Say it; say it, each of you, and you will be answered; you will find mercy and light waiting to answer that call. God would hush every harp in heaven to hear the cry of one sinner tonight. Suppose all New York should now join in one mighty cry — "Jesus, thou Son of David, have mercy on me!" What a glorious answering chorus would ring through heaven!

Mr. Moody then went on to picture Zaccheus meeting Bartimeus who was hurrying home to see what the wife he loved looked like, and the astonishment of Zaccheus and his hastening away to climb a tree that he might see this Jesus of Nazareth.

A crowd of boys, no doubt, came first, and then Zaccheus saw Matthew, perhaps, and said to himself, "Does He have publicans about him?" For people then looked at publicans as we do at saloon-keepers. Jesus loves the saloon-keepers, too, and I wish we could bring all of them to Him.

Christ called Zaccheus, the richest man in Jericho, after he had blessed Bartimeus, the poorest man there. He knows no classes; He gives blessings and joy alike to all. — *New York Sun*.

For Impaired Vitality

Take Horsford's Acid Phosphate

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from over-work, worry or insomnia, nourishes, strengthens and imparts new life and vigor.



Sheridan's Ride by Thure de Thulstrup

Hurrah, hurrah for Sheridan!
Hurrah, hurrah for horse and man!

Of the many minor events which transpired during the Civil War, none remain more fresh in our memory than the famous ride of Phil Sheridan.

The artist, after consultation with a number of the Sixth Army Corps, has gathered data which makes his canvas accurate in every detail.

Who has not heard of Sheridan's thrilling ride on his famous black horse, Rienzi, and how together they saved the day for the Union Army? SHERIDAN'S RIDE is the masterpiece of Thure de Thulstrup, America's famous military artist, who is at the very zenith of his great power, and shows the famous general arriving at the Federal camp, mounted on his famous horse, waving aloft in his right hand the flag, followed by cavalry with swords drawn, and in the background the smoke of battle and fighting troops.

This canvas has been reproduced by a new process called the Artogravure, which causes the vivid colors and drawing of the original canvas to stand out realistic and life-like. The size of this reproduction is 8 1/4 by 14 1/4 inches on heavy plate paper 17 x 22 inches.

"Here is the steed that saved the day
By carrying Sheridan into the fight
From Winchester — twenty miles away!"

For a limited time we will send this Artogravure free to NEW subscribers at our regular price of \$2.50 for ZION'S HERALD for one year. A copy of the picture may be seen in our office by any one wishing to examine it before ordering. If you desire a copy, please write so, plainly, when sending your remittance, and do not confuse this picture with the Sistine Madonna which we offered last week.

Send the New Subscription, at once, to

GEORGE E. WHITAKER, Publisher,
Boston, Mass.

Zion's Herald

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Number 3

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Old Age Pensions Again

While the Mother Country talks about pensions for her worthy, aged poor, and yet can find no way to save them from the almshouse, her vigorous Daughter of the South Seas goes on with the work without hindrance. New Zealand passed a law some years ago giving a weekly pension of seven shillings (\$1.70) to all needy men and women who reach the age of sixty-five years, and finds it very little more expensive than the almshouse, in the long run. New South Wales has now followed the example of her sister colony, and is the first of the colonies composing the Commonwealth to enact legislation of this kind. She has raised the amount to \$2.43 a week (ten shillings); but as living is more expensive there than in New Zealand, the result will be about the same. It is not denied that the scheme will cost more money, but it is maintained that it will not cost much more, and that it is but the payment of a just debt. The most remarkable development during the discussion and agitation preceding the passage of the law was the wide range from which its supporters came. The Government and the Opposition, Liberal and Conservative, Protestant and Roman Catholic, Aristocrat as well as Proletariat, each and every class contributed to the success of the undertaking. It requires no prophet to see that the principle will speedily obtain throughout the Commonwealth of Australia.

Progress in the Soudan

It is not to be expected that the Dervishes will be in any hurry to accept British civilization, nor is the Egyptian exchequer in a condition to hasten matters; but great progress has been made under the administration of Lord Cromer. Kitchener's conquest was made secure when Sir Reginald Wingate surprised and slew the Khalifa, a little more than a year ago. There have now been two years of orderly government under the Governor General's rule. Their religion and their religious customs have been respected in accordance with his pledge at the beginning; courts have been opened where justice is administered to rich and poor alike, for the first time in the history of the Soudan; the land tax, which is

the most important, has been kept at a low figure and collected without the irregular exactions which have so often driven the natives to desperation; and the Dervishes recognize a spirit of justice, tolerance and good-will which is in striking contrast with the flagrant extortion, peculation and oppression characterizing the old Pashas who lost the Soudan to Egypt twenty years ago. To have accomplished all this in two short years is new proof that in Lord Cromer the British have a man born with a genius to rule.

House of Representatives Enlarged

The National House of Representatives has voted to follow precedents, and so enlarge its membership as not to reduce the representation now possessed by any State. It was a difficult problem, from a mathematical point of view, and even after it is explained, its "majority fraction" factor is an inconstant one, by which such States as Maine and Vermont retain their present number of representatives, while Massachusetts gains only one member. Connecticut also gains one, so that New England will have two more representatives during the next ten years. The House will have 386 members; its present membership is 357. Illinois, New York and Texas will have three additional members; New Jersey, Pennsylvania and Minnesota, two; and each of the following one each: Arkansas, Florida, Louisiana, Mississippi, Missouri, and North Carolina, in the South; California, Washington, Colorado, North Dakota, West Virginia, Wisconsin, in the West; and, as previously mentioned, Massachusetts and Connecticut in the East. The vote which decided the measure was non-partisan, and appears to have been considerably influenced by the effect the result would have on the State represented by the voter. The proposition to reduce representation in the South on the basis of Negro disfranchisement (said to be as high as 42 per cent. in at least one State) was shelved by a vote of 94 to 136. Widely as the result will commend it to the thirty-seven State Legislatures now in session, and which, as soon as the bill becomes a law, can proceed to redistrict their States, it reads like a solemn impeachment of free government to actually increase the number of representatives in such States as Mississippi and Louisiana, whose open boast is that Negroes have no part in the Government.

Jefferson or Sequoyah?

The inhabitants of the Indian Territory do not like the name "Jefferson," which a bill now pending in Congress proposes to substitute for the present designation. Recognizing that the tribal allotments are no longer the best system of government, they know that, sooner or later, the

Five Nations will be absorbed. The Cherokee tribe once had a remarkable chief whose virtues they claim as distinctly Indian, although acknowledging that his father was a German. His name was Sequoyah. He invented an alphabet, which was wholly phonetic, and which was used by his tribe for many years. No one can compete with him for the post of honor among his own people. Born in Georgia, he removed to the Indian Territory at an early age, and was prominently connected with the history of that part of the country. Some time in 1857 or 1858 he went towards the Mexican border in search of his horses which had strayed away, and met his death in some unknown manner. His body was never found. Considering the veneration so many Indians have for this really remarkable chief, there is reason in their suggestion that his name, instead of that of Jefferson, be given to the State to be formed of their old hunting-grounds.

Unification of Railroad Control

It was noted last week that the Central Railroad of New Jersey, the Lehigh Valley Road, and the Reading had practically consolidated. While these arrangements were being perfected the St. Paul and Great Northern entered into relations which give them continuous control from Chicago to the Pacific. Within a very short time a single group of capitalists has obtained control of the entire railroad system debouching at Boston, New York, Philadelphia, Baltimore, Newport News and Norfolk. Congress, spurred on by the Interstate Commission, has made several attempts to enforce competition, but in the light of recent consolidations it is plain that the efforts have availed nothing. It is beyond question that the public has been a gainer in very many of the consolidations of railroad properties, and were it able to conserve its own interest, it might welcome further developments along the same line. The danger rests in the tremendous power which resides in the management of such important arteries of transportation. The hope lies in the fact that modern business methods look, not to large profits on a limited demand, but to ever-increasing profits made possible by an enlarging demand stimulated by reduced prices.

Duke of Norfolk's Bad Taste

Henry Fitzalan-Howard, Duke of Norfolk, was a member of the British Government until last year, when he resigned the office of Postmaster General to serve as a volunteer in South Africa. The first of the title was created in 1483, and Norfolk is the senior among the twenty-two English dukes. Last week he headed a delegation of about eight hundred English

Roman Catholics who were accorded a reception by the Pope. In his address he is reported by the *Observatore Romano* to have said, "We pray and trust that the new century may witness the restoration of the Roman Pontiff to that position of temporal independence which your Holiness declared was necessary for the effective fulfillment of your world-wide charge." Norfolk's religious enthusiasm is well known, but his reference to temporal power is almost universally set down as imprudent, untimely and discourteous. It created so much excitement that the police took extra precautions to prevent a demonstration against him and his pilgrims, many of whom were from the colonies. The London *Times* unsparingly rebukes him for his religious intolerance and gross lack of tact. It also severely criticises him for his open violation of diplomatic etiquette in inviting the British Ambassador at Rome to a reception at which the health of the Queen and the Pope was drunk, and a toast to King Victor Emmanuel was ostentatiously omitted. The press of Berlin and Vienna also take him to task.

Pope Leo's Reply

It is quite evident, from the fact that Norfolk's address was published in the pontifical official organ, that the Pope was far from being displeased with the words of the English Duke. To what extent he has insisted that foreign prelates and prominent Roman Catholics advocate and defend his rights to temporal power cannot be ascertained; but on several occasions recently this feature has been made so prominent as to lead to the belief that this discreet and thoroughly wise old man is bent on acquiring his temporal rights, if possible. Cardinal Vaughan in England and Archbishop Ireland in America may be cited as leaders who have had something favorable to say in this direction. The Pope's allusion to Protestant aggressiveness in Rome is in these words: "Under our eyes, in this holy city, which should be the inviolate centre of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of a specious doctrine of [private] judgment which pretends to leave to each person the right of interpreting in his own fashion the doctrines of Christ."

English Comment on the Treaty

Our ambassador has handed to the British Government a copy of the Hay-Pauncefote Treaty as amended, and Lord Pauncefote had previously sent a copy. The comment of the English press is distinctly unfavorable. The leading London paper says that the Clayton-Bulwer Treaty of 1850 prohibits the construction of a Nicaragua Canal under the exclusive control of the United States and that Great Britain consented to waive this, with the understanding that the canal be neutral and open to all the commerce of the world, as provided in the former treaty. The amended treaty is a very different thing. It accepts all that was offered in the treaty itself, and then (according to the English interpretation) withdraws the conditions upon which Lord Pauncefote was authorized to assent to the American

draft. The strongest exception is based on the Senate's amendment declaring that the Clayton-Bulwer Treaty is "superseded." To this the British will offer serious objection. The Conservative Government is in a dilemma. If Lord Salisbury lets the treaty go through, it will create marked opposition on every side; and the English people realize that with their army shut up in South Africa and China, and the navy needed to maintain communication with both, the Ministry cannot take an advanced position. On the whole, from the British view-point certainly, and from the American view-point possibly, it is a most unsatisfactory condition of affairs.

River and Harbor Appropriations

The present session of Congress is once more wrestling with an appropriation for the improvement of rivers and harbors. Much important work ought to be done, but the chief difficulty lies in the fact that in order to secure the passage of a bill it is necessary to waste a large proportion on insignificant streams and waterless harbors, in order to secure a majority. There is no denying the fact that a vast amount of money has been thrown away, and there is no sign of an improvement in this direction. The present bill carries an unusually large appropriation, and in view of this the statement of Wyoming's representative is timely. He produced figures to show that if the money expended upon the Missouri and the Mississippi had been used to reclaim the arid lands of the West, it would have been sufficient to build comprehensive reservoirs at the head of those rivers which would have prevented floods and insured navigation throughout the year without the necessity of appropriating a dollar for dredging. It looks as if Congress were working at the wrong end of the rivers.

Jewish Farmers in the United States

It is a matter of surprise to learn that more than two million dollars' worth of property in Massachusetts, Connecticut, and their sister States is owned by Jewish husbandmen. This property is chiefly in the form of dairies, poultry and sheep. New England now has 700 Jewish families settled on her farms, the most of whom are doing well. It is only eighteen years since the experiment of Jewish agricultural colonies was first tried in the United States, and the immediate results were not encouraging; but for the timely aid afforded by the Baron Hirsch fund, it would have been a disastrous and discouraging failure. A sudden and unprecedented influx of Russian Jews caused the Emigrant Aid Society of New York to make an effort to prevent these starving multitudes from depressing the municipal labor markets, and a colony was founded in southern New Jersey. This was a failure for causes not wholly within the control of the foreigners. Then came a better organized movement, in another part of New Jersey, from which the results were much more satisfactory. It was necessary to afford aid more than once, but it would appear that at last the undertaking has proved a success. The experience gained from these experiments will prove of immense value, and may result in turning

the immigrants of other nationalities away from the overcrowded cities to the wastes of uncultivated lands lying within easy reach of good markets.

Graves of Revolutionary Soldiers

Several of the patriotic societies of the middle West are engaged in the good work of locating the graves of men who fought for the independence of the American colonies. Systematic and thorough inquiry is being made, and the work will be prosecuted until the last grave is found and marked. Public officials and private investigators have become interested in the undertaking, and the latter are entitled to much credit. After the adjutant general and the curator of the historical department of Iowa had reported that there was no reliable record to show that any soldier of the Revolution was buried in the State, private investigation has located the graves of two such men, and is on the track of a third. Since Iowa did not become a Territory until sixty-two years after the Declaration of Independence, this discovery is somewhat remarkable, and indicates the wide range which these discharged soldiers took after they left the army.

Mr. Brockaway in Boston

The visit to Boston last week of Mr. Brockaway, the famous former superintendent of the Elmira Reformatory, and his address at Tremont Temple on "The Prison of the Present and of the Future," are well worthy of larger space than we can give. He is easily the foremost penologist of our day, the chief exponent of ideas that have largely revolutionized the criminal jurisprudence of this country, and left their impress on the penal codes of nearly every civilized government in the world. For over twenty years he carried out, with constant development, and in spite of intense opposition with conspicuous success, his theories at Elmira, N. Y., and now, though forced into comparative retirement, he is unremitting in his efforts to propagate his far-reaching and thoroughly-studied plans. He made a deep impression on the large audience that greeted him, and by his strong personality and pleasing manner, as well as by his vigorous thoughts so clearly presented, won many converts to his views. Appended is a brief abstract of what he said:

"No prison has yet reached the highest ideal. Defects of the system are that it does not comprehend the criminal, but considers simply crime as a whole. There is too much sentimentality, and that leads to either too much severity or to 'the lily of the valley' treatment. My ideal and my prophecy for the prison of the future include these features: Methods which are not emotional; a sentence system which shall make the term of imprisonment indeterminate in reality, and not in name; incentives to a restoration of liberty; building up the hand and mind with gymnasium, baths, military training, schools and trade learning; appeals to the aesthetic in libraries, pictures and music; the life of the prisoners all wisely directed, and not left to self; time all occupied, so that there shall be no opportunity for the development of vicious character. There will also be a marking system, looking to larger privileges; the earning of money and its

spending under limitations; mutuality; proper hygiene and dietary; no solitary confinement, with its starvation and worse evils; a physician's staff of more importance and larger duties; encouragement to civic virtues; reciprocity changed from vindictiveness to co-operation and mutual respect for individual rights."

First of Her Kind

The American ship *Astral* is now loading oil at New York for Japan. She was launched at Bath, Me., last month, was built for the Standard Oil Company to carry its products to the Far East, and is the first sailing ship under the American flag to fly the house-flag of the Company. The *Astral* is a four-masted steel ship, square rigged on fore, main and mizzen, and carrying a fore-and-aft rig on the fourth mast; she is about 3,500 tons displacement, and will carry 1,500,000 gallons of oil in tin cans. Her arrival in New York was the signal for a hearty demonstration on the part of those who believe she heralds a new era for the sailing ship.

Porto Rican Census

The recent census of Porto Rico, taken by the United States, gives the population as 953,243 — a gain of 19.4 per cent. since the Spanish census of 1897. The island is about as thickly populated as New Jersey, having 264 persons to the square mile. There are 8,721 more women than men; more than three-fifths of the inhabitants are white, the rest being black or mixed. San Juan has a population of 32,048; Ponce has 27,952; but no other city has over 25,000. Only 8.7 per cent. of the people are in the cities; the other 91.3 per cent. live in villages and rural regions. In the United States less than seventy per cent. of the people live in the country. There are 792,000 who can neither read nor write; 5,045 who have more than a rudimentary education, or one-half of one per cent.; the percentage of absolute illiterates is 83.2, and is larger among whites than blacks. Since 1850 the annual receipts of the Government have always exceeded the expenditures. The island has wealth to the amount of \$150,000,000, and city and country property assessed for \$28,800,000, on which the mortgage debt is \$18,600,000.

Guam Our St. Helena

Some time ago General MacArthur recommended that the captured Filipino leaders be sent to Guam. This plan met with the approval of Secretary Root, and the War Department recently authorized the deportation of certain Filipino agitators. It is the intention of the Department to deport only such men as have sufficient influence with the insurgents to incite them to hostility and to stir up trouble. Guam is admirably suited for this purpose, having few harbors, and those for the most part unsafe. The island itself is remote, thus increasing the difficulty of escape; communication with any outside country is well-nigh impossible; so that with the small force of Americans already there, the Filipino leaders can easily be kept from causing trouble. Law-abiding citizens of Manila heartily endorse this plan of deportation. Filipino leaders dread obscurity, and there is every indication of a desire on the part of many Filipinos for a speedy allegiance to the Amer-

icans. The order was a surprise to the insurgents, and, it is hoped, will hasten the end of the Philippine war.

Variegated Army

Although there have been reports of great unrest in India and rumors of impending trouble in several of the different native States, the unanimity with which the native princes have offered their military organizations for service in South Africa and China is one of the most curious developments of modern times. The most remarkable instance is that of Yar Mohammed Khan, chief of the Khaibar Afridis. Great Britain was fighting with this chief in 1897, and yet two years later he places 2,000 Afrida warriors at the disposal of his quondam enemy. The Nizam of Haidarabad and the Maharajahs of Patiala and Orcha offered men, materials and money to the full extent of their resources, for service in South Africa. Horses in large numbers were offered by the Maharajahs of Gwalior, Jodhpur and Nabha; and the rulers of Mysore and Alwar promptly followed their example. A large number of the Hindu princes volunteered for military service, and there are now several regiments of native troops serving in China. When Pekin was relieved, the first British troops to enter the legation were Hindus, and the world has never before seen such a variegated army of men of all shades of color fighting under the same standard.

Germany's Financial Condition

It is a matter of surprise to learn that it has been found necessary to advance the rate of interest on national and municipal loans in Germany. That country has a thousand years of industrial history behind her, but she never saw the time when her national wealth was increasing, in proportion to population, at the rate now attained in the United States. When the average earning power of money in Germany declined from five per cent. to three and a half or four per cent., the investors sought markets offering better dividends. Egyptian and South American bonds were bought, and much money was invested in enterprises in countries promising large returns. Capital, that by every principle of political economy should have been invested in conservative enterprises at home, was sent abroad, and Germany now finds that she has not free capital enough to carry on business in competition with Great Britain and the United States where a much lower rate of interest prevails. It is very much to the credit of the people of the United States that they should have had the conservatism to accept a lower rate of interest rather than imperil their savings. It will be very difficult for Germany to recover herself as long as her national expenses remain as high as they are now, and it may be that a considerable proportion of her 700,000 soldiers may have to be sent to reinforce the army of producers.

Awaiting the Unexpected in France

If one were to believe half that is printed in some of the daily newspapers in Paris, he would feel justified in predicting that the Republic was doomed and that this week would see its end. For on Monday Parliament began the

discussion of the bill to prevent Roman Catholic congregations from further accumulations of property beyond their need for the religious work to be done. It is authoritatively reported that the Waldeck-Rousseau Ministry has decided to support its leader in his determination to categorically ask a vote of confidence, without any ambiguity, on each article of the bill, and to stand or fall by that issue. There will be some very pointed interpellations on the interference of the Pope in the domestic affairs of France, and much bad blood will be stirred. The Chamber of Deputies is fortunate in having re-elected M. Paul Deschanel as its president, and he has implored the members to exercise self-control during the stormy days to follow. The venerable Cardinal Richard, who is also Archbishop of Paris, has ordained public prayers in Notre Dame beseeching the benediction of the Almighty during the session of Parliament. Unfounded rumors of the presence of Prince Victor Napoleon, and much boasting on the part of the Royalists and Bonapartists, have added to the excitement under which France must meet the questions of such far-reaching importance. It is in France that the unexpected most frequently happens, and Frenchmen are waiting to see what it will be.

Events Worth Noting

At a private session of the Constitutional Convention in Havana last Thursday, the vote was for universal suffrage. It is said the budget for the municipality of Havana calls for 212 employees as against 80 in 1899.

The Governor of Connecticut is advocating the enactment of a law requiring judges of probate courts to examine the inventories of estates of deceased persons and to assess any tax the owners evaded while living, as is done in Switzerland.

The board of naval officers convened to select a site for a naval station in the Philippines has decided upon Olongapo, situated on Subig Bay, and Secretary Long has sent a recommendation to Congress asking for \$1,000,000 with which to begin work on the new station.

Wireless telegraphy is in practical operation between Honolulu and other islands of the Hawaiian group, all being included except Kauai. There are three stations — at Honolulu, at Hilo, and on the island of Lunai.

Special reports show that more than 500,000 persons are ill with the grippe. It is now raging from New York to the Rocky Mountains, being most prevalent in Pennsylvania and Illinois.

Kitchener reports that DeWet flogged three agents of the peace committee whom he captured, and that he afterwards had one of them shot. This last was a British subject, and there is intense anger in England.

The United States Supreme Court has decided that Neely, the alleged embezzler connected with the Post Office Department in Cuba, must be surrendered to the Cuban authorities.

The Senator from Alabama, elected a year ago carrying sixty out of sixty-six counties at the Democratic primaries, is the avowed champion of Negro disfranchisement. The Legislature which assembled two months ago, passed a bill providing for an election, April 23, for the people to vote whether or not a convention shall be held to adopt a new constitution and to restrict suffrage.

IF THOU BELIEVEST WITH THINE HEART

HEART beliefs and intellectual creeds may be very different things. One may be as coarse and gross as the sophistry of Paine infidelity, the other tender as a mother's love and sweet as childhood memories; the one rough and arrogant as manhood pride and self-sufficiency, the other timid as infancy, yet strong as the heart's longing for immortality. Robert Ingersoll, in the strength of physical manhood, with wealth of language, a cunning skill in argument, all the power of wit, invective and sarcasm, and a voice strong by turns and tender as the wind-harp's tones, could prove that death ends all. But when he stood by the coffin of a dearly loved brother to speak the fraternal farewell and to utter words of consolation to the bereaved household, then memory and fraternal affection and longing forced from his lips the utterance of the heart belief—that there is a life undying. So full many a man of unholy or worldly life, who among men boasts his unbelief or pleads his doubtings as excuse for neglect of religion, in the secret of his chamber and in the silence of the night repeats the prayer his mother taught him ere he sinks to sleep.

It is wise not to accept a profession of doubt or unbelief too readily. Do not let the man deceive you even though he may have deceived or confused himself with his own sophistry. A little deeper probing may reach the heart-belief buried beneath the piled-up rubbish of pride and worldliness and sinful living. A pastor was urging a bright, ambitious young business man to give attention to the spiritual life, when he was met with the rebuff, "I do not believe in any of the essentials of Christianity." "But you believe in God, and if there be a God, you ought to worship Him." "No, I cannot say that I believe in a God." "My friend," said the minister, solemnly, but tenderly, "if you were assured that you were to die tonight, would you not begin to pray?" The young man hesitated a moment, and finally said: "Well, I suppose I should," and then attempted to cover his confession with the proverb, "A drowning man will catch at a straw." But he at least proved that his skepticism was much less positive than he had supposed or assumed.

Most persons who have been religiously trained are much less hampered by honest doubt than they profess. What they call unbelief or disbelief is no more than the natural difficulty arising from limited knowledge in reconciling seemingly inconsistent things with each other, to whose solution they have given no serious or careful thought such as the importance of the subject and the nature of the conditions involved would require. In other words, they have not seriously studied the momentous questions of spiritual life and duty.

Worse than this, there is a pride of intellect which often seeks to magnify difficulties and to multiply perplexities and contradictions, and at the same time represses the belief of the heart as though it were a weak or a false witness. Worst of all is that infidelity which is necessitated by a grossly wicked life. The de-

vout French servant was wiser than she knew when she said of her master, a blasphemous atheist: "Oh, no, his reasoning or railly at religion never disturbed my faith. A man who was so wicked had to be an atheist." In a less degree every man who neglects religion, disregards morality, and lives a life of selfish pleasure or dissipation, is impelled to find excuse therefor in doubt or denial of relationship to the spiritual and the divine.

The noblest souls are they who, amid whatever of doubt or perplexity, cultivate the heart belief and live in accordance therewith; and the noblest work is that which seeks to manifest to others the beauty of holiness and to lead them to its experience.

CHRISTIAN SCIENCE LOGIC

WE clip from the *New York Times* the following paragraph, which is declared to be a correct report of an actual conversation:

Two young ladies, former school companions, were talking together about the principles of the so-called science which bears the name "Christian." One had become a Christian Scientist, the other had not. Said the latter:

"But about the poor; what do you do to relieve their wants and sufferings?"

"Oh, we do not go among them with material aid, as you do. There's no poverty; it is a mere idea, and has no reality in the Divine mind."

"You simply leave them to suffer hunger and cold without trying to help them, do you?"

"Oh, no; not at all. We think about them when we meet together, and by absent treatment reduce their self-supposed sufferings. Then we teach them to disbelieve in the reality of poverty and its imaginary trials. In this way we remove the root of their troubles."

"Well, Jennie, if that is all you Christian Scientists do for the multitudes of poor people in New York suffering this winter for want of bread and coal and warm clothing, I can't see what right you have to the name Christian, and I hope I shall never be brought into circumstances which will make me dependent upon your imaginary aid for real poverty."

We do not believe for a moment that this represents the actual practice of the many thousands of well-to-do people who hold these views, but it certainly does represent their logic, so far as we have been able to discover it. Their reasoning, if effective against disease, is equally effective against hunger and cold and blizzards and zero temperature. These, too, are not real existences, and can be disposed of by stoutly ignoring them.

An incomplete disjunction is the source of these good people's confusion, so far as it has an intellectual root. They make the antithesis of the real to be the unreal in the sense of the fictitious and illusory. Hence when disease and pain are declared to be non-substantial, the conclusion is drawn that they are distempered fancies which would vanish before proper mental illumination. But there is another possibility. They are not substances, and in this sense are unreal. But they are forms of human experience with very definite conditions and laws, and in this sense they are only too real.

Rheumatism is not an entity, but it is a very serious form of experience. Typhoid fever is a very solid reality to those who take it. Hunger and cold are not substances, but they must be reckoned with nevertheless. They may even be illusions, but unless treated with other illusions, as clothing, food and fire, they are troublesome and persistent.

Experience has its laws and conditions; and experience is what it is, no matter what we call it. The elements of experience are not changed by calling them phenomena, or non-entities, or even illusions. Whatever we call them, we still have to reckon with them if we wish to get on. Law rules among them just as rigorously as among things themselves; and what we think about them affects nothing, except as it leads to obedience or disobedience to their laws. No one can long "blunt the edge of appetite by bare imagination of a feast," or "hold fire in his hand by thinking on the frosty Caucasus," and still less by stoutly maintaining that hunger and frost and fire are not proper entities. We recommend our Christian Science brethren to try their logic on a blizzard, preferably by absent treatment; and, in default of success, to consider whether a logic that fails with blizzards may not be faulty with respect to disease.

Cardinal Gibbons' Plea for Peace

SOME weeks ago, in a lengthy editorial, we undertook to show that Archdeacon Farrar was utterly mistaken and dangerously misleading in his contention, in the *North American Review*, that the Bible and even the teaching of Jesus Christ justified war. We have been much gratified in observing the approval which the public press gave to our position. It is particularly incumbent upon the church and the religious press to utter an unmistakable and unchanging protest against the growing development of the war spirit. We are especially pleased, therefore, to note the able and every way excellent sermon preached by Cardinal Gibbons in Baltimore on Sunday, Jan. 6, against war. The public press has rendered the cause of peace a special and permanent service by publishing a generous abstract of the discourse. Cardinal Gibbons strikes the bravest and most effective note on this subject that we have read for many a day. A quite full abstract of this sermon appears in the *New York Times* of Jan. 7. For those who will not see it, we group some of the more significant paragraphs:

"The mission of Jesus Christ on earth was a mission of peace. He came to establish in our hearts a triple peace—peace with God, peace with our neighbor, and peace with ourselves. But Christ's mission of peace had a wider scope than to the individual man. His mission was also to bring peace to the family and society.

"When we read of a great military campaign our imagination revels in the contemplation of the heroic achievements of famous generals. We listen with rapture to the clash of arms, the shouts of the victors, and the sound of martial music. We seem to catch the spirit of enthusiasm by which the combatants are animated. But we take no note of the shrieks and agonies of the soldiers writhing in their blood on the battlefield. We have no thought of the sick

and wounded lying in hospitals and prisons. We are unmindful of sorrowing wives and mothers at home weeping and sighing for the loved ones far away. We do not picture to ourselves the homes made desolate, the 'Rachels bewailing their children and would not be comforted because they are not.'

"During the Civil War I served as a volunteer Chaplain at Fort McHenry and Fort Marshall, and I had many occasions to contemplate the frightful calamities occasioned by war. Gen. Sherman remarked in his blunt and expressive language that 'War was hell.' Happening to converse with Gen. Sheridan, I questioned him about his Virginia campaign. His face assumed an expression of sadness, and with a mournful voice he said he hoped never to witness another war.

"Is it not a mockery of justice and a scandal to the pagan world to see two Christian nations cutting each other's throat in the name of Christian civilization? Is it not an outrage to contemplate one nation forcing by the sword her laws, her government, and political institutions on another nation in the interests of trade and commerce, as if merchandise and dollars and cents were of more value than human lives? Is it not monstrous to see a strong power invading a weak one and seizing her territories on the hypocritical plea of rectifying her boundaries? This rectification of boundaries is a very old practice, and is a polite name for robbery on a large scale.

"It is a subject of great concern to the friends of the Gospel of peace that Christian Europe presents today the spectacle of a huge military camp. All the nations of the Continent, as well as England, are armed to the teeth, and are living in mutual dread and distrust of each other. They are devoured by an insatiable ambition of conquest and dominion or by a fear of invasion. Armed nations, like armed individuals, are a constant menace to one another, and are easily provoked to fight.

"And these military forces, instead of diminishing, are unhappily increasing every year. As soon as one nation augments its armaments, its neighbor feels impelled to do likewise in self-protection. According to a report compiled and published in 1887 from official sources, the army list of Europe on a war footing comprised nearly 14,000,000 men and the annual cost of maintaining the military establishments even in time of peace exceeded \$600,000,000. At the present time the cost would probably amount to \$1,000,000,000.

"May God so guide our legislators and statesmen that they may never be betrayed into imitating European governments by the establishment of formidable standing armies! God forbid that we ourselves, flushed with recent victories, should ever become intoxicated with the wine of imperialism or militarism, but may we always follow the traditions of the fathers of the Republic.

"God grant that the new century which has just dawned upon us may inaugurate a new era of peace, fulfilling the prophecy of Isaiah: 'They shall turn their swords into plowshares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more by war.'

A Notable Pronouncement

THE *Springfield Republican*, so far as we know, is the first daily journal with a national reputation for comprehensive and distinguished ability in management, to announce that it recognizes the doctrines of Christianity as regnant and mandatory, and to publicly state that the paper is to be conducted in harmony there-

with. In the announcement of the *Republican* for 1901, this noteworthy paragraph has stood for many days at the head of its editorial columns:

"The *Republican* believes that the American principles of government are identical with the doctrines taught by the Founder of Christianity, and that faithlessness to the former is faithlessness to the latter. It believes that the mission and the glory of the American people should be to spread those principles throughout the world, to lead and to uplift by the application of right and justice rather than to dominate by might in imitation of the Old World powers. It contends that this traditional American policy is not only morally sound, but economically profitable."

This very pronounced and significant declaration is, judging from the standpoint of a constant and critical reader of its pages, fully justified by the facts. It will be a great day for this country when metropolitan dailies follow the *Republican* in assuming this high Christian vantage-ground.

A Rising Tide of Temperance Sentiment

THE defeat of the Army Canteen in the United States Senate, Jan. 9, by a vote of 34 to 14, was a remarkable victory for the cause of prohibition, and attests encouraging advance in temperance sentiment throughout the country. A very determined effort had been made in the Senate to defeat the section prohibiting the canteen which was passed by the House of Representatives. Even Secretary Root of the War Department had appeared before the Senate committee and stated not only that the canteen was productive of temperance on the part of the soldier, but that to abolish it would positively discourage enlistments.

But all these statements were of no avail. Senators had heard from their constituencies at home, and the demand was general and inexorable that the canteen must not be allowed. The debate was of thrilling interest, and, we trust, will have a potential influence upon the commander-in-chief of the United States Army. We quote from the *New York Sun's* report of the discussion:

Senator Teller, Colorado (Methodist), said that he had listened to the views expressed by army officers in favor of the canteen system, but he was not convinced of their correctness. On the contrary, he believed that the canteen system was a vicious one; and so believed, he thought, the great American people who were concerned in promoting temperance, morality and virtue. He referred to the ten millions of Filipinos as not being addicted to the use of strong drinks, and said that the American Government was cursing that people with a curse which they had never suffered under Spanish domination — the curse of drinking saloons.

Senator Lodge, of Massachusetts, suggested that Mr. Teller's remarks applied only to saloons in Manila, and not to the army canteen. That was assented to by Mr. Teller.

"And the prohibition of the sale of beer at army posts would not affect that condition?" Mr. Lodge asked.

"Not in the slightest," Mr. Teller admitted.

"If there be any way," said Mr. Lodge, "of having these saloons, which were opened in the wake of our army in Manila, closed, I would like to see it done."

"It is in the power of the President," Mr. Teller asserted, "to close every one of them just as fast as a telegram can reach Manila."

"I do not know the reason for this condition in Manila," said Mr. Lodge, "but I do know that under the command of Gen. Ludlow every one of such establishments was closed in the city of Havana."

Mr. Teller, resuming his argument, read some statements descriptive of immoral resorts in Manila, and he asserted that all these evils could be stopped by the Executive. Every grog-shop in Manila, he said, could be closed in an hour by an order from the President, and if it was not done, Congress and the President would receive

the condign contempt of the American people. There might be some doubt, he said, of the right of Congress to interfere, but there could be no doubt of the right of the President to do so.

PERSONALS

— Mrs. A. J. Westwood, widow of the late Dr. Henry C. Westwood, of the Erie Conference, died very suddenly, Dec. 25, at Northampton, Mass.

— Rev. Dr. D. R. Lowell, of Middletown, Conn., is chaplain of the present "House of the General Assembly" of that State now in session.

— Dr. E. R. Dille has been granted leave of absence by his official board, First Church, Oakland, Cal. He will leave about the middle of March for a trip to Europe.

— The *New York Sun*, in a personal characterization of President Eliot of Harvard, says: "He loves to poke in the ribs whatever he regards as a superstition or a fraud in education."

— Rev. W. W. Case, D. D., presiding elder of San Francisco District, will leave on Thursday, January 10, for a four months' trip to the Holy Land. This trip has been the long-cherished desire of Dr. Case. He has been a busy pastor for more than forty years, having united with the Erie Conference in 1859.

— Governor Roosevelt, he of the "strenuous life," was a great favorite with this office, mainly because he dared to do a brave thing when needed; but he seems to have a more worthy successor than we anticipated in Governor Odell. Here is a man who is evidently going to be governor, who dares to ignore Platt, and who is showing splendid mettle in many ways.

— As a part of a general and wise plan to utilize the District Representatives of the General Missionary Committee, Rev. W. W. Ogier, of Calais, Maine, has been assigned by Secretary Leonard to assist in the missionary anniversaries of New Hampshire and Vermont Conferences, and also to consult with presiding elders on the condition of home missions in those Conferences.

— The annual missionary sermon at Newton Centre Church is to be preached, Sunday morning, Jan. 20, by Rev. Frank D. Gamewell, Ph. D., of our Pekin school. To Dr. Gamewell was given the responsible work of planning and building the defences of the British legation compound where had gathered all the foreigners in Pekin and many native Christians. He will describe the siege, all of which he saw and a large part of which he was, and discuss the future of Christianity in China.

— The *Boston Journal* of Jan. 9 presented an excellent portrait of Frederic Lawrence Knowles, the poet, son of Rev. D. C. Knowles, D. D., of Tilton, N. H., and said in the same issue: "Frederic Lawrence Knowles is the author of 'On Life's Stairway,' of which no less a judge than John Burroughs has said: 'It is the most fresh and original book of verse which has come to my hand in many a year.' Mr. Knowles was graduated from Harvard in 1896. Perhaps you have already known him by his interesting compilations, 'Cap and Gown' and 'Golden Treasury of American Lyrics.' In a recent review of this volume of poems we quoted two of them.

— The *Michigan Christian Advocate* of last week, which devotes much space, with especially tender and critical discrimination, to Bishop Ninde, his life, character, death and funeral, says: "To Mr. George O. Robinson, of this city, belongs the honor of having first nominated the late Bishop Ninde for the episcopacy. In an extended article in the *Advocate* of April, 1880, he

said: 'Few men are better fitted by nature, by education or grace, for that eminent position than Dr. Ninde. We cannot readily conceive of better material for a bishop.' This was more than four years prior to Bishop Ninde's election, and shows that Mr. Robinson is a competent judge of good material for a high office."

—Secretary Leonard is expected to preach a missionary sermon at Harvard St. Church, Cambridge, next Sunday morning.

—Rev. Jay Benson Hamilton, D. D., of Brooklyn, has signified his intention to accept the presidency of Walden University, to which he was recently elected.

—We learn, as we go to press, that Rev. W. H. Dockham, of Florence, is afflicted in the death of his estimable wife, which occurred last week. We are without particulars at this writing.

—Prots. S. F. Upham and Olin A. Curtis, of Drew Theological Seminary, are expected to supply the pulpit of the Metropolitan Temple, New York city, which Rev. Dr. S. P. Cadman vacates in February, during the remainder of the Conference year.

—Rev. Dr. Theodore L. Cuyler, of Brooklyn, revered and beloved by all denominations, and preaching with his pen a vital, aggressive and efficient Gospel to the people of all lands, on Jan. 10 passed his 79th milestone. He was flooded with letters and telegrams of congratulation.

—Mrs. J. K. Barney, of Providence, R. I., one of the round-the-world missionaries of the W. C. T. U., has been appointed by the officers of the National Society to take charge of the organizing of their work in Cuba. Havana will be the first point visited, and the work will be begun at once.

—F. Hopkinson Smith, who so often finds relief for his drastic spirit of criticism by attacking foreign missions, in a public address at Newton last week made a vehement assault upon Mrs. Stowe's "Uncle Tom's Cabin." "This is the most vicious book," he said, "that ever appeared. The book was an appalling, awful and criminal mistake." How much reliance can be placed in his statements upon any subject when he can thus speak of that book? It is quite safe to say that something is out of order in any man's mental constitution who makes an indiscriminate onslaught upon the work of missions.

—Miss Jessie Ackermann, round-the-world missionary of the W. C. T. U., and Miss Ada L. Murcutt are on their way to the Hawaiian Islands. A temperance crusade will be begun in Honolulu, to arouse sentiment in favor of the bill to absolutely prohibit the sale of intoxicants in the islands of the Pacific over which the United States exercises control.

—It was a delightful surprise last week to open a box, addressed to the editor and his assistant, filled with roses carefully packed in wet cotton, which had journeyed from far-away Texas, sent by Rev. Dr. Daniel Dorchester, who is visiting his son Ernest at Velasco. The fragrant buds wonderfully brightened the dark, snowy day here in Boston. Dr. Dorchester writes: "From this distant region, in southern Texas, so recently stricken with the terrible tornado, I report to you, and, through you, to my many friends in New England. By this mail I send a box of flowers from a large bouquet given me by a neighbor this morning, before preaching. The flowers grew in the open yard — not one from a greenhouse. Just before my son's piazza are numerous roses, chrysanthemums, and violets in bloom. I hope the flowers I send will survive the journey of 2,200 miles. I enjoy the climate here very much. The

thermometer has been below 40 degrees only once. Much of the time it ranges from 50 to 80 degrees."

—Rev. J. O. Knowles, D. D., of Springfield, has been more comfortable for a few days and is hopeful of permanent improvement in his condition.

—Rev. Ernest Lavalette, one of twelve young men who went out to India over a year ago, forwards the interesting account of work among widows and orphans in Aligarh, Northwest India, by Mrs. J. C. Lawson, which will be found on another page. Mr. Lavalette is just recovering from typhoid fever. Rev. W. T. Worth received him into the Warren St. Church, Roxbury, in 1884.

—Mrs. Annie E. Smiley, wife of Rev. G. M. Smiley, of Highlands Church, Lowell, has been elected General Superintendent of the Junior Epworth Leagues of the Methodist Episcopal Church by the Board of Control at its recent meeting in Chicago. Mrs. Smiley was superintendent of the First General Conference District, and for the past three years has prepared Junior Lesson Notes for both the *Epworth Herald* and the *Classmate*, weekly. In addition she has written several small, helpful books for the Epworth and Junior Leagues, and a recent book of three hundred pages, "David, the Boy Harper." She has traveled and spoken extensively throughout New England during the past seven or eight years, and will be remembered on the Pacific Coast for her work in the Los Angeles Convention two years ago. A better selection for the important office of General Junior Superintendent could not have been made. Mrs. Smiley is admirably equipped for the work in every way. Her address for the present will be 89 Grove St., Lowell.

BRIEFLETS

We are especially gratified to announce that Bishop Mallalieu has just secured \$10,000 more for the Sarah Goodridge Nurse Training School and Hospital, New Orleans. This makes \$26,000 inside of four months.

Too much human nature sometimes seems to lead men astray. But it is simply because they let it go unbridled — they give it its head. Nothing is safer or more serviceable in the harness than abounding human nature.

Honorary degrees, so called, really add nothing, and have been conferred with so little regard to literary attainments, scholarly equipment and mental strength, that they often cheapen the man who wears them. The verdict of the general public is very significant in this respect. The really great man is seldom designated or mentioned with the use of his titles. It is simply Henry Ward Beecher, Phillips Brooks, Gilbert Haven.

You cannot light one lamp directly from another without taking off the chimney. Neither can you light one soul from another without stripping off all that is conventional and exclusive.

Dr. Ohlinger, who has been thirty years in China, contributes an especially valuable contribution to this issue on "China's Waning Hope."

As will be seen by the announcement of the New England Depository, which appears elsewhere, a special sale of "miscellaneous, theological, devotional and Sunday-school books" is to begin Jan. 14 and continue four weeks, with *bona fide* dis-

counts of from 33 to 75 per cent. This clearance sale presents a rare opportunity to secure good books at very low prices.

We talk about the comparative grandeur of this age or that — how much finer it would have been to have lived in such an age than in another. The fact is, that the individual makes the age, so far as he is concerned. No age has had any essentially grander men than another.

Truths that have stood unchallenged since time began have to be proved anew to every man. But that is not the truth's weakness — it is the man's.

The *Watchman*, our highly-esteemed Baptist neighbor, in discussing the status of the religious denominations, says: "Of the Protestant bodies, the Methodists of thirteen varieties lead in numbers, with 5,846,132 members, and the Baptists, which the compiler divides into seven bodies, come next with 4,579,394 members. The Lutherans, in five divisions, have 1,665,878, and the Presbyterians of twelve shades, 1,575,698."

Some souls receive heavenly messages as the birds that perch on telegraph wires. The most momentous news from heaven flashes through their grasp, and is gone, like so much unsuspected electricity.

To the many ministers who are earnestly trying to secure new subscribers during this month of January, the management of the HERALD feels devoutly grateful. The result shows, what in nearly every case proves true, that where the pastor makes a personal effort to obtain new subscribers, success is assured. May we not have, not only the "500" asked for this month, but 1,000 new names?

After all, it is not such a grand thing to give one's life, unless one's life is given for a grand thing. Better give only an hour's faithful service to something noble, than life itself to that which is inferior or base.

The first meeting of the Boston Methodist Social Union for 1901 will be "Ladies' Night." The subject before the Union will be the new Deaconess Hospital. An address on the deaconess movement will be delivered by Dr. S. Parkes Cadman, of Metropolitan Temple, New York. Addresses on the contemplated new Hospital will be given by Maurice H. Richardson, M. D., Edward Reynolds, M. D., and Joel E. Goldthwait, M. D., all of Boston. Besides the speakers, there will be present the members of the New England Deaconess Home and Training School corporation and the superintendents of the deaconess institutions of New England. Reception to guests at 5 o'clock, and dinner at 6 o'clock. As this will be a meeting of unusual interest and importance, those who intend to be present will do well to secure their tickets at an early date.

Rev. Thomas E. Chandler, of First Church, Newport, R. I., in a letter in which he forwards some new subscribers to the HERALD, adds this encouraging information: "The first Sabbath of the new year witnessed another great movement in the Sunday-school of First Church, when twenty-five signified their desire to become Christians. First Church is truly apostolic in personal work. The union gospel meetings held at the Presbyterian Church are now in progress. Twelve churches have united. Mr. W. E. Geil is doing great things in Newport, and all the churches will reap large results. Beside the move-

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PHILLIPS BROOKS*

WHEN God makes a wonder, man should make a study. And although Phillips Brooks has been already much commented on, the appearance of his biography with many new facts makes fitting a fresh estimate of his place in the world, and our indebtedness to him.

That God made him in a special sense for a special work, is increasingly manifest the more closely we look into his career. He had every help that the best of ancestry could furnish. He came of the strongest of Puritan stock, his forebears on both sides reaching back to the very earliest days of the Massachusetts Bay colony, and supplying plenty of illustrious names all the way down. His mother was a Phillips, his father, of course, a Brooks, and each family contributed high traits. From his father he inherited many of his intellectual qualities — his observation of life, his outlook on affairs, his sober judgment of men and things, his literary sense. But from his mother came most of that which made him a prophet and a leader — his big heart, his magnetism, his genius. His spiritual nature and his emotional nature were from her. The depth and intensity of her affection were wonderful. She was a reformer and a saint. While the father saw things as they were, the mother saw them in vision, as they ought to be. This conjunction constituted the foundation of the greatness of Phillips Brooks; had either element been wanting, he could not have been what he was.

The Boston Latin School and Harvard College grounded him in the classics, and gave him a splendid educational start. The ordering of Providence plainly appeared in the taking of his seminary course at Alexandria, Virginia. He found on that Southern soil a warmth and depth of religious devotion which was decidedly new to him. He took to it. He accepted the hot prayer-meetings, and they left a permanent impress upon him, helping to break down something of the cold New England reserve. He learned there to emancipate himself, until he could lay bare his soul to a congregation (though never to individuals) as few have been able to do in the whole history of preaching. Philadelphia — the scene of his first two pastorates, from 1859 to '69 — also did much for him in this same direction. There was a clear Providence in his beginning there instead of at Boston. Its genial, social, demonstrative atmosphere, with its quick glad recognition of merit, its warm-heartedness, its freedom from chilling criticism, encouraged him to pour himself forth without restraint until he came to a full mastery of himself and of the situation, as he might not have done in a colder climate.

Was ever any one more widely loved, more highly honored, than Phillips Brooks? He gave the impression of being the happiest of men; and this, as a rule, he was. It is indeed a sunny picture of monotonous success which his life presents, a bright, unbroken round of triumph and adulation. Such, at least, is the whole effect when viewed from a distance. Yet,

of course, he was not without mistakes, and defects, and opponents. He should have married and established a home when he came to Boston, at the age of thirty-three. His friends urged it, and the only reply was, that the coming woman had not yet appeared. In his later years, especially after the death of his parents, his sense of loneliness increased, and he greatly hungered for that special human affection which the family only can supply. To Bishop McVickar he admitted that it had been the mistake of his life not to have married. His taking no exercise was also a very great mistake, and had much to do with his premature collapse at the early age of fifty-seven. Dr. Weir Mitchell, one of his intimate Pennsylvania friends, reproved him for it, and over and over predicted to him the physical calamities which he was inviting; but he felt no need of it, and always seemed annoyed by allusions to his health. The enmity he aroused was not personal and private, but public and ecclesiastical. Belonging, as he did, to the liberal wing of the Episcopal Church, those who were pushing for things which he opposed could not very well like him. He stood strongly for greater flexibility in the service, and for a formal recognition of the right to offer *ex tempore* prayer; he keenly felt the restriction which made it impossible to pray with open heart at critical moments when freedom should be granted to the soul. He openly and repeatedly repudiated the pretentious doctrine of apostolical succession, counting it a baseless and absurd fiction. His indignation at the effort to change the name of the Protestant Episcopal Church and make it the "American Church" was intense, and he denounced it in unmeasured terms, the more so that he apprehended it would be successful. "Nothing will save the Church, I fear," he wrote; "it is fast on the way to become a small, fantastic sect, aping foreign ways and getting more and more out of sympathy with the great life of the country." This arrogant presentation of herself as the only Church of Christ in America was bitterly distasteful to him, and he would have withdrawn in disgust had it been consummated, as it yet very likely will be. Ecclesiastical conventions and congresses were always a sore trial to him. He sometimes attended, but he took little interest in them, and they were a heavy burden to his soul. "Oh, how I hate this miserable conservatism!" he said at one of them.

It was, of course, as a preacher that Dr. Brooks made his permanent mark on the age. But to be a professor in some university was always a strong desire with him. He wanted to accept the chair of ecclesiastical history in the Divinity School at Philadelphia, and the chair of ethics at Harvard, both of which were pressed upon him. But the contrary decision, which the public clamor compelled, was doubtless right. Although he longed for learned leisure and scholarly pursuits, counting a teacher's life the ideal and seeming to hold his great gift of speech as of little worth, it was, nevertheless, in this latter direction that God meant him mainly to work. After he came to Boston he seemed to see his calling pretty clearly. He ceased the reform efforts in which he had previously

engaged; he relinquished the platform and the press, and gave himself exclusively to preaching, concentrating all his energies on this one thing. This was no doubt wise, for the ministry is the most jealous of all professions.

The secret of his strength in the pulpit has never been wholly penetrated or explained. But certain elements of it are not difficult to discern. His childlike simplicity, his intense earnestness, his breadth of intellectual view, his profound emotion, his deep knowledge of human nature and of the age in which he lived, his keen sympathy with all classes and conditions of men, his sincerity of purpose, his honesty of conviction — these things were evident to all, and made a tremendous impression. Professor A. B. Bruce, of Glasgow, when asked how Phillips Brooks compared with the great preachers of Scotland and England, said: "It is this way: our great preachers take into the pulpit a bucket full or half full of the Word of God, and then by the force of personal mechanism they attempt to convey it to the congregation. But this man is just a great water-main attached to the great reservoir of God's truth, and streams of life by a heavenly gravitation pour through him to refresh every weary soul." He was ever optimistic and hopeful, believing in men and forgetting himself. He worked hard for his sermons, never trusting to the moment to bring him inspiration, or allowing himself to feel that it would be given him what to say when the time came. His sermon plans were very elaborate and systematic; his note-books were filled with suggestions and analyses of texts. He was ever on the watch for hints as to discourses. It is not known that he ever found himself in a position where he was forced to speak when he had made no special preparation.

To make a great preacher, as he himself said in his eulogy of Beecher, two things are necessary — love of the truth and love of souls. He had them both in largest measure. He was not a preacher to a single class, but seemed equally adapted to all, to the poor as well as the rich, to the ignorant as well as the learned, to the North End as well as the Back Bay, to Faneuil Hall and the Globe Theatre as well as to Trinity Church and Harvard College. He belonged to humanity. He won the confidence and affection of the poor to an extraordinary degree; it was because he let his heart out toward them, not simply to them as a class, but to the individuals, on the ground of their divine humanity. He put himself to much trouble to wait upon any one, however humble, that wanted his aid. He had a brooding love, a special tenderness, for men and women; the city, on this account, was much more to him than the country. His mission, he said, was to see people; he never denied himself to them when they called; he hungered for them when he had been a week or two by himself; the possibilities in them made them interesting to him. Everybody came to him, and he gave himself freely to all. It was a principle with him never to decline an invitation to preach unless prevented by some previous engagement. He was jealous of religion lest it should be treacherous to humanity.

A prominent feature of his sermons was their spirituality, and this increased

* *LIFE OF PHILLIPS BROOKS.* By Alexander V. G. Allen, Professor in the Episcopal Theological Seminary in Cambridge. With Portraits and Illustrations. Two volumes. 1638 pages. E. P. Dutton & Co.: New York. Price, \$5.

with his years. There was a growing devotion to Christ which more and more mastered his whole being; it was the spirit of his mother which increasingly took possession of him. His invincible reserve and adamantine reticence as to his religious experience prevent our knowing about it what we would like, but some few things have emerged. He left behind him no intelligible account of his conversion. But his biographer declares it was as deep and thorough as that of Augustine or Luther; and it is known that it was his strict uniform usage at Trinity Church to require from those coming to confirmation unmistakable evidence that they had begun a new life and had a conscious experience of personal love to God, with a purpose to devote themselves to His service. He himself was confirmed when twenty-one years of age, at the end of his first year in the seminary. He had feared, for a while, that he should lose something in submitting his will to God's. But it became clearly revealed to him that life would be larger, richer, and fuller when seen in the light of God and lived out in union with Him. So he chose the way of obedience and absolute surrender, and he never tired of impressing upon young men the wondrous fact that obeying God is freedom, that a Christian is a man developed to his normal condition, and that it is sin, and not Christianity, which cramps and distorts and is an intruder. His favorite text was, "I am come that they might have life and that they might have it more abundantly."

His full conversion was not a momentary but a life-long process, as it has to be in all cases. Distinct changes were noticed in the latter part of his ministry. Although almost always dumb as to his inner life, except so far as it came out in his sermons, in the June before he died he wrote a letter to a young man in which for once he drops the mask a little. He says: "These last years have had a peace and fulness which there did not use to be. I am sure it is a deeper knowledge and truer love of Christ. He is here. He knows me and I know Him. It is not a figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders what it will grow to as the years go on. Nothing but life can reveal Him who is the Life, and so we cannot be impatient, but by and by we are satisfied, when everything that happens to us, without or within, comes to seem to us a new token of His presence and sign of His love." He grew to see more clearly, as years increased, that there was no sense of union so close as that springing from harmony of will with will; and oneness between the divine and human will came with him, as it has with so many others, to be the highest expression of religious experience.

He not only loved God and the souls of men, not only had a deep God-consciousness and a profound feeling of the sacredness of humanity, but his love for truth was intense. He wanted the whole truth. His method usually was, like F. W. Robertson's, not so much to contradict the half-true assertion as to take a larger, higher ground, comprehending and combining both sides, where opponents could

meet in harmony. He strove for the organic fusion of things related. His clear and powerful imagination, together with the largeness of his nature in all the relations of life, enabled him fully to accomplish this difficult task. His intellectual and moral sympathy was very remarkable. He grappled successfully with the intellectual difficulties of the day, he honestly met and fairly conquered the doubts of the age, he satisfied the mind and mood of the time, and showed convincingly that the fundamental doctrines of evangelical religion were grounded in clear reason. There was upon him an inward compulsion to translate the old truths into the convictions and language of modern life. He certainly would not have been the power he was in Boston, from the time he came there in 1869 until his death in 1893, had he not stood so plainly for the largest freedom of inquiry, and for the unimpeded march of the soul for the perfect truth of God. He was a valiant champion of the new theology and the growing freedom of thought about the Bible, counting it better than the old and loving it with all his heart. He rejoiced to preach it, feeling sure that the world would never go back to the old ideas. The nature of true tolerance he explained with utmost lucidity and maintained with utmost rigidity.

Many pages might be filled with selections from the interesting incidents and reminiscences which Prof. Allen has, with such affectionate painstaking and admirable skill, gathered into these two royal volumes, but our close limitations of space compel us to be content with a few final words of general estimate. Phillips Brooks was unquestionably a genius; he had "the vision and the faculty divine." His organism was unique. Inward symmetry of mind went along with outward symmetry of body, fusing intellect, feeling and will into almost perfect equipoise, so that they acted together in harmonious concert. He was keyed to the music of the spheres. The morning stars sang together and the sons of God perpetually shouted for joy in his soul. He penetrated the secret of life and knew it to be good. He lived on intimate terms with the great minds of history, making his own the best there was in all books. He had none of the eccentricities of genius. Severe culture rounded him into perfect form; the great ancients lent him their sanity and poise. "I have known," said a friend, "a number of men we call great—poets, statesmen, soldiers—but he was the only one I ever knew who seemed to me entirely great." One proof of this greatness was that he was not a whit spoiled by adulation; in spite of his unequalled popularity and continual success, his modesty and humility never failed; he had the same simple, child-like spirit at the end as at the beginning. Strict conscientiousness marked his conduct not only in dealing with others, but with himself. His power of prayer was something very exceptional. As an extemporaneous speaker he was simply matchless. He knew well how to be silent when that was what the occasion called for. During the embittered controversy over his election to the episcopacy, when his confirmation by the House of Bishops seemed for a long time to hang in the balance, and many be-

sought him to say a few words that misapprehension might be removed and alarm allayed, he simply replied: "I stand upon my record; by that I will stand or fall; I have nothing to retract or qualify." The Bishop of Winchester, in dedicating a volume of sermons to Phillips Brooks, uses these adjectives to characterize him: "Strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong, his heart and mind deep and wide as the ocean at his door, simple and transparent as a child, keen with all the keenness of his race." On a tablet in the central hall of the Phillips Brooks House at Harvard runs this inscription: "A preacher of righteousness and hope, majestic in stature, impetuous in utterance, rejoicing in the truth, unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds."

What more need be said? We cannot, of course, be like him in his marvelous endowments. But take him for all in all he was a gift of God to the American people of whatever church or station that they may well be highly proud of and deeply thankful for; and the more his spirit prevails among us, the more will God's work triumphantly go forward.

PERSONAL RESULTS OF MY BIBLE STUDY

BISHOP H. W. WARREN.

FOR fourteen years I have written Sunday-school lessons for the *Sunday School Times* without missing a single week. They have been written from all continents, on both ends of the world.

What are the results of such study?

1. An ever-deepening impression of the immeasurable richness of the Word of God. As literature, the Bible is rich in felicitous and intense expression. It has more of the essence of poetry than any other book. It has enriched our language incredibly. It ennobles the humblest reader till his horizons reach to infinity and his roof domes over all the stars. The world bears evidence of wisdom, power, and adaptation to our education and needs past our finding out, much more past our creation. The more we study and use the world the richer in wisdom, power, and adaptation it becomes. It is so with the Word. The world and the Word are both evidently from the same source. The world's sparrows, lilies, clouds, seekers of hid treasures, sowers of grain, relations of sons and fathers, husbands and wives, are admirable though feeble expressions of those spiritual relations portrayed in the Word. It is no wonder that Paul prays that the eyes of the understanding of his Ephesian converts be enlightened, or that the Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of Thy law." Human faculties, without vivifying grace, are not sufficient for these things of the Infinite Mind.

2. The best ideas and ideals for the human race are in the Word of God. No human poet ever dreamed, no philosopher ever evolved from the depth of his consciousness, no optimist ever imagined, the things that God has prepared for them

that love Him. He begins with a rectification of the man's nature, the addition of faculties by a new birth; goes on by the constant illumination and leading into all truth by the present activity of the Holy Ghost and the stimulus of truth newly discovered by every student. The ideal is the spirit of a just man made perfect in a perfect state. It is no wonder that under such conditions one comes into experiences that are, as Paul says, "impossible to word" in the poor speech of men; that we are told that, by taking the necessary preliminary steps of being strengthened by the Spirit in the inner man, we may thoroughly comprehend the length and breadth and depth and height of the love of God that passeth knowledge, and be filled in every faculty with all the fullness of God. To these unspeakable heights the Bible leads up by a thousand steps.

3. The Word is still alive with effective power. The words that I speak unto you, they are the spirit, they are essential life. They are alive themselves. A word spoken into a dead ear makes it hear, to a dead Lazarus makes him come forth. Essential life does not die. The effects of the word, "Let there be light," still throb through the celestial spaces. So all the other words of Christ keep as effectively alive and life-giving in the realms to which they are addressed as when spoken.

The potencies of the Old and New Testaments happened as sample cases, and are recorded for us to exercise our minds upon till we comprehend the doing of the like.

4. Study of the Word makes the Psalmist's experience modern: "Oh, how I love Thy law!" (Psa. 119: 97-105.)

Denver, Col.

THE NINETEENTH CENTURY IN MEDICINE

[Abridged from the *New York Medical Journal*, Dec. 29, 1900.]

[T] has been made clear during the century, and chiefly in its closing years, that all the infectious diseases are traceable to living germs, each disease having its specific microbe, and the avenues of contamination with these germs have been so fully explored that comparatively little remains to be done in that direction. It has been shown that typhoid fever is almost exclusively a "water-borne" disease, that we take the germ in with the water we drink. But, complete as the demonstration is, it has been a difficult task to rouse the average man from his sluggish incredulity, and consequently the work of guarding against injurious impurities in our supplies of drinking-water still lags far behind what our civilization demands. It has been shown also that "the harmless, necessary" fly is an active agent in disseminating typhoid fever and certain other diseases, notably malignant pustule, and that malaria has nothing to do with "bad air" and is not a baleful emanation from the earth, but is produced solely by Laveran's plasmodium, which is nurtured for a portion of its life history in the organism of certain mosquitoes. Furthermore, there is now good reason to believe that yellow fever is spread by mosquitoes. It has been shown that tetanus is in no wise dependent upon the character of the wound that precedes it, though there is doubtless a misleading truth in the popular impression that "stepping on a rusty nail" is peculiarly apt to be followed by the disease. There is nothing malignant in

the nail, in the rust, in the punctured character of the wound, or in the fact that it is the tendinous structures of the foot that have been injured — there is nothing malignant in any one of these things *per se* — the pre-eminence of the rusty nail as an occasion of tetanus is very simply explained; before it can be stepped on, it must generally be situated on the ground, and, when it proves productive of tetanus [lock-jaw], on soil contaminated with the germ of the disease. The theory that tetanus is essentially a disease of the horse, fortified as it is by almost conclusive proof that the infection of the disease comes in the great majority of instances from the soil beneath and about a stable, seems likely to be substantiated. It has been shown that osteomyelitis and the other causes of the fearful old-time mortality of major amputations, operations on joints, and those involving abdominal section, are due to pathogenic germs. Puerperal fever, declared by Oliver Wendell Holmes and demonstrated by Semmelweis to be the product of infection from without, is now so interpreted the world over, to the enormous saving of women's lives. Destructive diseases of the teeth and their sockets are now traced to pathogenic germs, and it is hardly too much to expect that as a consequence the dentist's art will be practically restricted before long to the saving of the natural teeth in all but traumatic cases. Functional nervous affections of various sorts are largely attributed to peripheral irritation, including "eye strain," and their treatment has accordingly grown more promising. In place of the multitudes who formerly died of so-called "peritonitis," we now see the vast majority of persons who have been attacked walking about in good health, simply because the commonest cause of the disease has been ascertained to reside in the vermiform appendix, an organ that is removed with great facility and with hardly an appreciable mortality.

The open-air treatment of pulmonary consumption is one of the grandest triumphs of the medicine of the nineteenth century. The profession is now thoroughly convinced that tuberculous pulmonary disease is eminently curable in its early stage by such simple measures as rest, with constant exposure to the open air of a salubrious region and a generous diet of highly nutritious food; also that it is curable even in the absence of one or more of these favorable conditions — nay, that it often ends in spontaneous recovery without the assistance of any of them, which fact, however, in no wise excuses failure to press them all into service. The general public is slowly getting to recognize that the consumptive is not necessarily doomed. Facilities for treating the consumptive poor on a large scale are now at hand, or shortly will be, and we may look forward to seeing "the great white plague" conquered within a very few years.

The cold-bath treatment of typhoid fever, the practice of enteroclysis employed in Asiatic cholera, the supporting treatment of pneumonia, the use of the salicyl compounds in rheumatism, the Bad Nauheim system of effervescent baths and resisted exercises for various organic diseases of the heart, the use of antivenomous serum in snake-bites, the elimination of injurious germs from the food of infants as a preventive and curative measure against diarrhoeal diseases, the subcutaneous administration of ether in collapse, the parenchymatous employment of antiseptics in phlegmonous inflammation, the use of gelatin in haemorrhages, the application of ice in sunstroke, the thyreoid treatment of myxoedema, and the preventive treatment

of ophthalmia neonatorum, are some of the means by which the medicine of the present day saves life and lessens suffering.

Almost every operation in surgery has been rendered decidedly safer than it was before by Listerian asepticism, which may take rank side by side with anaesthesia in importance, the two being the chief elements that have conspired to render possible the surgery of the present day. Each of them has undergone elaborate development. In the case of Listerism, some of Lord Lister's early appliances have been found to be unnecessary, and one of them, the carbolic-acid spray, was long ago decided to be injurious; but the modifications that have been found desirable, no matter by whom they have been suggested, detract not at all from the credit to which Lister is entitled. In the case of anaesthesia, ether did not long remain the only agent known to be capable of producing it; so speedily did Simpson demonstrate the availability of chloroform, and so worded were some of the early accounts of his demonstration, that a large part of the world was for a long time under the impression that Simpson was actually the discoverer of anaesthesia itself. For many years ether and chloroform remained practically the only available anaesthetics, as they are still the ones most generally employed. To prove to the profession the great risk of chloroform anaesthesia as compared with that procured by means of ether was a task that it took many years to accomplish, and quite as long a time was required to do away with the smothering method of administering ether. Most meritorious work has recently been done in bringing general ether anaesthesia to a high degree of efficiency and stripping it of its disagreeable features by means of the preliminary use of nitrous oxide. The professional anaesthetist is almost indispensable for the satisfactory conduct of this elaborate method of inducing insensibility, but that specialist has surely a legitimate place, and he will certainly hold it. The various means of producing local anaesthesia, such as freezing the part, the use of cocaine, and Schleich's infiltration method, are all precious resources and of wide ranges of usefulness, but it is doubtful if general anaesthetization will ever cease to take precedence over them for major operations.

It remains for us to speak of the supreme achievement of the medicine of the nineteenth century — preventive medicine, the ceaseless effort to stamp out disease. What other body of men than the medical profession has ever bent its energies to the task of annihilating its own means of existence? Without disease there is no need of doctors. Disease there will always be, no doubt. It will come in new forms. In the century that we have been reviewing there have come, or been revived, influenza — that protean and hellish disease — diphtheria, epidemic cerebrospinal meningitis, and the Oriental plague. Diphtheria we have virtually conquered; the twentieth century must struggle with the others and with such still newer minions of Death as will come upon mankind during the hundred years that are to succeed the present day. If sanitation had been thrust upon us from without, and we had simply acquiesced — had bowed to the inevitable, so to speak — we could take no particular credit to ourselves, for mere artisans, even the much-abused plumbers, have done that much; but the medical profession has itself been the prime mover in every effort to blot out disease from the face of the earth, and, resting their pretensions on that glorious fact, physicians may confidently trust to the coming historian for that exaltation which shall more than take the place of material reward. Proud as we are, however, of what we have achieved in the nineteenth century, we should be rash in the extreme to attempt to forecast the glory of our successors in the next hundred years.

A CENTURY'S DAWN

JOSEPH COOK.

[Sung at Park Street Church, at the 25th Boston Monday Lecture, Jan. 7, 1901; also at the watch-night service of the Y. M. C. A., Boston, Dec. 31.]

TUNE: *Duke Street.*

Far flames abroad a century's dawn ;
Its sapphire depths may nothing mar ;
Let earthly mists be all withdrawn,
And Christ the new sky's Morning Star.

We treasure gems from all the past,
All heroes' souls of light and fire ;
We breathe their inspiration vast,
To concord with their Lord aspire.

Now onward, upward, heavenward run,
And into Christ's full stature grow ;
The Morning Star becomes a Sun ;
Beatiitudes from worship flow.

The day-dawn sings. The noon-tide comes.
Our God himself our dwelling-place,
In His high house are many homes
For all who, contrite, seek His face.

With cherubim and seraphim,
Hosannas lift to God on high ;
Let all our accents echo Him
Whose Right Hand is our panoply.

The Creed of Integral Christianity

JOSEPH COOK.

I believe in the Ten Commandments ;
And in the Nine Beatitudes ;
And in the Seven Petitions of the Lord's
Prayer ;
And in the Four "Alls" of the Great
Commission ;
And in the Six "Whatsoever" of the
Apostle ;
And in the strictly Self-evident Truths in
the *cans* and *cannots* of the Holy Word
and of the Nature of Things ;
And that it is He who was, and is, and is
to come,
Both Exhaustless Love and a Consuming
Fire ;
Father, Son, and Holy Ghost ;
One God,
Infinite and unchangeable in every Excellence ;
Of whom the Universe is the Autograph,
And the Conscience of Man the Immortal
Abode ;
And the Character and Cross of Christ
the most glorious Self-manifestation ;
Our Saviour, and Lord,
To whom be adoration and dominion,
world without end. Amen.

CHINA'S WANING HOPE

REV. F. OHLINGER, D. D.

SHOULD the Emperor of China survive the present crisis, he might be reinstated as the head of the government; a cabinet of foreign advisers might be agreed upon and appointed by the Powers to aid him; the bloody Empress Dowager might be pensioned. These or similar words are uttered nine out of every ten times the situation is referred to among white men in China. They express the hope cherished by China's friends, who are also the men who know her best. It is believed that Kwang-su would, if reinstated, at once set to work to reform the whole administration of the empire. He would probably be less precipitate than several years ago when he issued the edicts that resulted in his overthrow; he would quietly work old systems until the new

supplanted them as the budding leaf removes the withered foliage on the tree. Means of transportation and communication, those unique educators of a people, would doubtless be most prominent in his policy, while the turning of temples into school-houses might not be so much as mentioned, at least not for several years. Much as we desired to see reforms, fears were quite generally entertained that His Majesty had been influenced by rash councils before he drew up his ill-fated reform edicts, though no one looked for so sudden and complete a collapse. Yet notwithstanding all that his first experiment cost him, there is no doubt whatever that his only desire is to get a second chance. Nor is there a reasonable doubt that historians would write his name neither among China's weak rulers nor brand him as an iconoclast, but assign him an honored place among the great, who were one and all ill-at-ease in their day — they would speak of him as Kwang-su, the Reformer. And Kwang-su restored on the throne means China intact; China, as to population and possibilities, the greatest empire in the world.

But every day this hope loses grip and vitality, and is even now referred to as an *ignis fatuus* on the bogs of the unprecedented political chaos. The edicts coming ostensibly from Hsianfu are not reassuring. They bear the imperial seal as seen by the physical eye, but the seal of the Empress Dowager or the villain Tuan as scrutinized by sober judgment. The imperial seal is still in the hands of traitors, and Kwang-su cannot make himself heard. He would doubtless hasten back to Pekin if he could, but those who are stronger than he look westward and will drag him with them. This means delay — that factor that has so often brought relief to the Manchus; but it is delay this time that revives the discussion about dividing the empire among the Powers. Russia alone profits by it, and does all she can to prolong it indefinitely. Her railroads are not all built; her "guards" are not all placed. As to the other allies? So far little more than immense expenditures of life and money has fallen to their lot, and it is seriously asked whether there is anything else to be gained. As seen from our view-point out here, France is less cordial towards her great principal than three months ago, and has as much as declared that unless Russia relinquishes her claims on Manchuria, she will seize territory adjoining Tonquin. The Germans and English have ceased their mutual recriminations and seem to be getting ready to act together. The program that now stands the best chance of being adopted reads about as follows: Russia will keep Manchuria; therefore France will seize all or a portion of the southern and southwestern provinces; therefore Japan will seize Fuhkien, Italy the Chusan group, Germany Shantung and Chihli; England all the rest. America may raise objections, but it is known beforehand that she would not so much as hint at going to war to enforce her wishes in the premises.

How strangely shortsighted the course adopted and followed by the recrudescence government leading step by step to this consummation! To have thus dismembered a vast empire at a stroke would

have shocked the sensibilities of the greediest potentate. The allies even seem to think it would be bad form to declare war. Nevertheless the allied forces and the imperial Chinese troops are massed against each other, and battles of more or less importance are of almost daily occurrence. Just at present it begins to dawn clearly upon the allies that the Chinese army not only gets weapons and ammunition from enterprising manufacturers in other countries, but that the so-called "Foreign" Customs (the Imperial Maritime Customs, officered by white men) supplies the really more important sinews of war — funds. Crippled as business has been these six months, the income from this source still amounts to many a convenient million quarterly. Not a dollar has thus far been diverted from its course by the allies. They might have accomplished a twofold object by taking possession of this treasure: They could have starved the court into submission, and they could have reserved it as a small seed-corn to bring to market when the all but overwhelming war debt has to be paid — if it is ever paid. They refrained. The step would have embarrassed the "friendly" viceroys, and it would have made it almost imperative for each ally to show his hand. But this act has been played, and the scene is just about to change. There is serious talk of not only heading off the richly laden transports (wheelbarrows carrying from two hundred to three hundred pounds of Mexican dollars up the Han from Hankow), but of taking possession of the source — the customs — whence this treasure originates. This would be perfectly legitimate as a war measure, and can only be questioned on the ground of expediency. It would doubtless be a marked step toward the end — the division of the empire among the allies. For every day the allies delay this decisive step, the Manchus will hold out ten, and thousands of precious lives will be sacrificed on both sides. My own conviction is that this move will be made so soon as the court has had time to give a full reply to the request to return to Pekin, and provided that that reply is unsatisfactory. Thereafter spheres of administration will soon show their natural boundaries and necessary relations. It is not too much to say that those chiefly concerned in the matter have familiarized themselves with the thought, and no longer speak of it *sub rosa*. Is the prevailing crisis after all the passing of China? So far as the word China stands for Manchu misrule, doubtless. An intelligent Chinese deplored in one breath the other day that his country should be thus imperiled, and again that so many of his people were compelled to go to Singapore and other places to earn a living. "But," I asked, "suppose your country were divided among the Western nations, and honestly governed, how many do you think would go next year?" "Not one," was his ready reply; "they would all find enough to do constructing roads, working mines, and opening the interior of our own domain." "But," I said, "this might all be done under Kwang-su, may be not so soon, but nevertheless done, and I wish it most sincerely." He replied: "It is my sincere though waning hope."

Antau, China, Nov., 1900.

The Upper Room

The Ringer of the Chimes

He had never heard the music,
Though every day it swept
Out over the sea and the city,
And in lingering echoes crept.
He knew not how many sorrows
Were cheered by that evening strain,
And how often men paused to listen,
When they heard that sweet refrain.

He only knew his duty,
And he did it with patient care,
But he could not hear the music
That flooded the quiet air;
Only the jar and the clamor
Fell harshly on his ear,
And he missed the mellow chiming
That every one else could hear.

So we, from our quiet watch-tower,
May be sending a sweet refrain,
And gladdening the lives of the lowly,
Though we hear not a single strain.
Our work may seem but a discord,
Though we do the best we can,
But others will hear the music
If we carry out God's plan.

— M. E. Paull.

A Pool of Bethesda

IF I desired to put myself in the most likely place for the Lord to meet with me, I should prefer the house of prayer, for it is in preaching that the Word is most blessed; but still I think I should equally desire the reading of the Scriptures; for I might pause over every verse, and say, "Such a verse was blessed to so many souls; then, why not to me? I am at least in the Pool of Bethesda, I am walking amongst its porches, and who can tell but that the angel will stir the pool of the Word, whilst I lie helplessly by the side of it, waiting for the blessing?" — *Spurgeon*.

Daily Doing

LET us day by day do all the good we can. The apostle was intent on beneficent action, and day by day he sought strength for such action, and looked for renewal through it. He did not put his faith in the periodical doing of great deeds, but in the faithful pursuit of a daily helpfulness. In one of her letters Miss Havergal writes: "The bits of way-side work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces! — the chance conversations with rich and poor, the seed sown in odd five minutes, even the tables d'hôte for me, and the rides and friends' tables for you." This doing of good in a small way at every opportunity makes many rich. Said the painter of antiquity: "No day without its line," and so one by one his masterpieces came to perfection. Let our motto be: "No day without its beneficent deed, although that day may be simple and obscure," and we, too, shall turn out masterpieces which no mere artist can rival. — *Christian Advocate*.

The Obelisk and the Well

THERE is an Oriental story of two brothers, Ahmed and Omar. Both wished to perform a deed whose memory should not fail, but which, as the years

rolled on, might sound their name and praises far abroad. Omar, with wedge and rope, lifted a great obelisk on its base, carving its form in beautiful devices and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with its gales. Ahmed, with deeper wisdom and truer though sadder heart, digged a well to cheer the sandy waste and planted about it tall date-palms to make cool shade for the thirsty pilgrim and to shake down fruits for his hunger.

These two deeds illustrate two ways in either of which we may live. We may think of self and worldly success and fame, living to make a name splendid as the tall sculptured obelisk, but as cold and useless to the world. Or we may make our life like a well in the desert, with cool shade about it to give drink to the thirsty and shelter and refreshment to the weary and faint. Which of these two ways of living is the more Christ-like, is easy to decide. — *Rev. J. R. Miller, D. D.*

A Story Writer's Inspiration

FRANK T. BULLEN, whose stories of the sea have won him fame, never had proper education, says the Chicago *Times-Herald*. He was a poor boy, and his youth was spent in toil.

When he was asked to what source he owed his power of writing, he answered: "The source of my 'style,' as you are pleased to term it, is the Bible. I began reading that earlier than I can remember; I have lived forty-three years, fifteen of which I spent at sea, climbing up from cabin boy to chief mate, and I have read the Bible through from cover to cover twenty-five times. You cannot quote the first half of any verse of which I cannot give you the second half.

"Nothing has taken hold of my heart and soul like the Bible. I used to preach in the open air, and sometimes when I felt I had no words of my own, I would recite a whole chapter by memory, from Isaiah, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style. But then, there's the inspiration of the sea! What colors in sky and water! Dip your pen in those, and you can't fail to be picturesque and interesting."

"Pie Plant, Unmitigated"

ONE of our exchanges remarks: "There are some who profess to be workers in the 'garden of the Lord,' who seem to devote themselves exclusively to the cultivation of pie-plant, which they serve without sugar, unmitigated." We presume there are seasons of the year, and necessities of our nature, that require the existence, cultivation, dispensation, and mastication of pie-plant, but without sugar we should think it would be difficult, if not impossible, to swallow it. Even the sweetest souls, with the most vigorous spiritual digestion, would inevitably make wry faces over "pie-plant, unmitigated." Yet well sugared up it is not only palatable, but salutary in its own proper season. But let us raise other crops beside pie-plant. Let us work occasionally at some

other vegetable. Let us have a rotation of crops. If a man cannot live perpetually upon preserves, much less can he spend a happy existence on religious pie-plant. — *An Old Zion's Herald*.

The Witness of Works

IT is noticeable that Christ did not ask His enemies to take His words merely, as a witness that He was the Messiah. His opposers said: "If Thou art the Christ, tell us plainly." He replied: "I told you, and ye believe not; the works that I do in my Father's name, these bear witness of Me." It was not that Christ thought that His words were any less authentic than His works, as a witness of His being the sent of God, but He would have His enemies look at His works as a most tangible attestation of the divinity of His character and of the divinity of His mission. There could be no greater witness than this. His words and works perfectly match each other. Hence the power of such witnessing. Hence, also, the power of a Christian's witnessing, whose works completely harmonize with his words of testimony.

Wholly Sanctified

PAUL prayed that his brethren and sisters might be wholly sanctified. He desired that they might be wholly devoted to God, to be used by Him in all things according to His good pleasure. Their spirit and soul and body, their entire being, Paul would have set apart for God's use. Christ died for their whole being, and He owned it all. So it is now. Our minds, our souls, our bodies, all belong to Christ. We have not a single claim upon ourselves. Our wills have been bought by Christ. We have no right to say or to feel that we shall will to do anything contrary to the known will of Christ. We have no right to dictate to Christ how we shall serve Him or where we shall labor for Him. And not only what we are, but what it is possible for us to become by using His wisdom and power in self-betterment, is due to Christ. To be thus wholly sanctified involves the most obedient activity in practically carrying out Christ's will concerning us and our relations to others. This is more than a doctrine.

Christ's Joy

IT is essentially different from ordinary human joy. Observe how fervently Christ prayed that His joy might be in His disciples. He would have them filled with the supreme joy — the very joy which God had. It was not joy for happiness, but for service. Christ never told His disciples to pray for happiness. Nor did He say, "I give you My happiness," but He said, "I give you My joy." This means that He gave them His strength. There is no greater strength than the joy of Christ. By such strength Christians in all ages have overcome the greatest powers of darkness. The divinely joyful Christian is always a conquering Christian. Such an one has an immense advantage over a merely nominal Christian. The latter is lamentably weak; the former is progressively and persistently strong.

THE FAMILY

ANXIETY

Faint hearts, who toil and pray, but doubt
If God will grant!
Theirs is the harvest who in trust
Do sow and plant,
Nor ponder whether it will be
Or full or scant.

If once it fail, with diligence
They sow again;
Another year will surely bring
The needed rain,
The needed sun, to fill the fields
With fuller grain!

The Lord of love may hear as though
He heard us not,
But never yet the prayer of faith
Hath He forgot;
Some day His word will fruitful make
Each waiting spot.

We rise betimes, as if our zeal
That word could speed;
We eat the bread of carefulness,
That cannot feed;
Delaying rest, we only add
Sore need to need.

Oh, happy they who quietly
Anticipate
The blessing He will shower down,
Or soon or late!
They toil, they pray, aright; their faith
His will can wait.

— HARRIET MC EWEN KIMBALL, in *Independent*.

Thoughts for the Thoughtful

"We are builders, and each one
Should cut and carve as best he can.
Every life is but a stone,
Every one shall hew his own,
Make or mar, shall every man."

* * *
Life lies behind us as the quarry from
whence we get tiles and copingstones for the
masonry of today.—Emerson.

* * *
Many, indeed, think of being happy with
God in heaven, but the being happy with
God on earth never enters their thoughts.—
John Wesley.

* * *
Patient, hopeful waiting is hard work,
when it is the only work possible to us in
an emergency. But patient waiting is in
its time the highest duty of a faithful soul.
— H. Clay Trumbull, D. D.

* * *
Many of us feel that we never can be
trusted long with happiness. There are
souls which are soon heated and hardened
by sunshine.—Bishop Thorold.

* * *
Cease meddling with God's plans and
will. You touch anything of His and you
mar the work. You may move the hands
of a clock to suit you, but you do not
change the time; so you may hurry the
unfolding of God's will, but you harm and
do not help His work. You can open a
rosebud, but you spoil the flower. Leave
all to Him. Hands down. Thy will, not
mine.—Stephen Merritt.

* * *
Let us set our affection on things above,
not on things on the earth; for, you see, a
life spent in brushing clothes and washing
crockery and sweeping floors—a life which
the proud of earth would have treated as
the dust under their feet; a life spent at the
clerk's desk; a life spent in the narrow
shop; a life spent in the laborer's hut, may

yet be a life so ennobled by God's loving
mercy that for the sake of it a king might
gladly yield his crown.—Canon Farrar.

* * *

We are writing with a diamond on a rock.
We are writing in the Book of Remem-
brance with invisible ink. We are accu-
mulating for the future. What we do,
is done forever. The thoughts we think,
the words we speak, the kindly and un-
kindly acts of daily life, we must face
them again. Take heed therefore. Live
for eternity. And the way to live for et-
ernity is to concentrate all the energies of
our life upon the discharge of present duty.
Therefore, live today!—D. J. BURRELL,
D. D., in "The Golden Passional."

* * *

You meet with persons whom it is im-
possible to comfort, reminding one of the
man who locked himself up in fetters and
threw the key away, so that nobody could
unlock him. I have found some in the terrors
of despair. "Oh, I am the man," say
they, "that has seen affliction; pity me,
pity me, O my friends!" and the more you
try to comfort such people, the worse they
get; and therefore, out of all heart, we
leave them to wander alone among the
tombs of their former joys. But the Holy
Spirit is never out of heart with those
whom He wishes to comfort. He attempts
to comfort us, and we run away from the
sweet cordial; He gives some sweet
draught to cure us, and we will not drink
it; He gives some wondrous potion to
charm away all our troubles, and we put it
away from us. Still He pursues us; and
though we say that we will not be com-
forted, He says we shall be, and when He
has said, He does it; He is not to be
wearied by all our sins, not by all our
murmurings.—Spurgeon.

* * *

We cannot always sit at the communion
table. We partake of the feast not so much
as a luxury—though it is that—but to give
us strength to work. We think our Sab-
bath services, our prayers, our Bible reading,
are our religion. It is not so. We do
these things to help us to be religious in
other things. These are the mere meals,
and a workman gets no wages for his
meals. It is for the work he does. The
value of this communion is not estimated
yet. It will take the coming week to put
the value upon it. In itself it counts little;
we shall see what it is, by what we shall be.
—Drummond.

* * *

In Ezra's time there were thirty basins
of gold, and four hundred and ten "silver
basins of a second sort," with other trea-
sures; but perhaps Nebuchadnezzar thought
it not worth while to carry off the pots and
shovels of bright brass. Nevertheless, they
answered their purpose in their time. A
golden charger would have served but
poorly in removing ashes from the altar.

But the cups of loving service, of what-
ever sort, are unforgotten. The divine scales
are accurate. He who "taketh up the
isles as a very little thing" is not obliged
to search out the weight of the brass ves-
sels; and He knows, too, what is in them,
many a time, for "His eye seeth every pre-
cious thing." Hiram's servants toiled "in
the clay ground of Jordan" for hire; but
the King's children serve everywhere for
love, and not to be seen of men. Pots,
shovels, and basins are needed, and they
are furnished; but the Father who seeth in
secret keeps account. There are no un-
weighed vessels in the heavenly record.
Why are they so precious? Because "holi-
ness to the Lord" is, "upon the pots;" and
a day is promised when even "the pots in
the Lord's house shall be like the bowls be-

fore the altar." — JULIA H. JOHNSTON, in
"Bright Threads."

* * *

Get out of the ruts of prayer. Some of us
can only pray in one way, and consequent-
ly we get tired of praying. The ruts of
prayer are the deepest ruts in the world;
pray sometimes standing up; then pray
kneeling; then pray sitting down; then
pray lying down on your couch at night.
Pray in the morning when the sun first
streams in at your window. Pray at noon-
day when you stand up at the lunch counter
in some big city. Pray at night when
you go to the place of recreation. Never go
to any place where prayer is impossible.
Pray as you take the sleeper on the train at
night, and the train rolls out of the big station
into the darkness and unknown. . . .
Pray sometimes alone when nobody hears.
Then get some dear friend to kneel down
and lead you in prayer, and when your lips
are dry and your heart is dull, that other
friend may lift you up to God. — W. H. P.
Faunce.

* * *

"Go work and pray."
That was His order yester day;
And should I dare to disobey?

Now His command
Is wholly changed: He bids me stand
Aside, and watch His working hand.

Today His will
Is spoken in these words: "Lie still."
And shall I not His wish fulfill?

"Lie still—and pray!"
That is my Lord's command today;
And I will do His work His way.

— Anna Temple.

A HUMBLE HERO

ANNA CHRISTY FALL

"No, I cannot leave Aunt Sarah. I
cannot leave her. She would
not know how to get along without me."

And the round, earnest eyes of the
young Armenian looked at me through
their glasses with a sober expression that
was almost solemn.

He had come to America six years
before, and had been received as a boarder
by Mrs. Sarah Stevens, with whom I was
well acquainted. This lady was now in
her declining years. Being a childless
widow, she had come to regard the young
man almost as a son.

"The rubber factory where I work has
been shut down a good deal this winter,"
he continued. "It has made it hard for
me. My uncle, he lives in Lynn. He
keeps a shoe store. He says for me to
come and work for him. He will give me
good pay. I tell him 'No.' But I do
not dare tell him why I say 'No.' He
would be angry. I cannot work where I
cannot be at home nights. She could not
get along without me."

"But it does not take much to support
you alone. I should not think you need
feel anxious because you are obliged to
lose a little time," I remarked.

"O madam, you do not know. I have
a mother and four brothers and sisters in
Armenia. I must send them money."

"Is your father dead?"

"Yes. He was dragged from his home
by the Turks during the Armenian mas-
sacre, and murdered before his wife's eyes.
And those who killed him carried off the
furniture and everything else in the
house."

"And how old are these little brothers
and sisters?"

"The oldest is ten years. The young-

est was born a few days after my father was killed."

"Is there no way in which your mother could earn something to help toward their support?"

"No, there is nothing she can do, having those little children. There is no way in Armenia like here. She has the house. But I must send money to buy food and clothes."

"But where do you get the money when you are not working?"

"I borrow it from some of the men. Then, when I go to work, I pay it back again."

"But why does Mrs. Stevens not have some of her relatives come and live with her?"

"She has no near relative except a sister, who is also an invalid. It would make her too nervous to have the sick sister with her."

"Does Mrs. Stevens know what a burden you are bearing in trying to support your family?"

"She knows I send them money, but she does not know how much they need it, and how hard it is for me to get it. I try to be cheerful before her, and not let her find out things to worry her."

As I looked at the young man sitting before me, life seemed all at once to grow deeper and richer and better worth the living. I had talked with many of his countrymen as they had called to see me on their own business or on business for their friends. It appeared to be a peculiarity of their race to be intensely interested in each other's matters, and to make a friend's affairs their own. They loaned money to each other freely, usually taking no security, and trusting to the other's honor to pay it back. Whether the fact that that trust was sometimes betrayed was the result of a degeneracy in morals that had come upon the borrowers since their sojourn in our country, or whether even in Armenia a lender sometimes lost his friend and his money together, I could not quite determine. It seemed to me, however, that the custom could not have become so prevalent among them had not confidence in the return of the borrowed money been well established.

But though I had often listened long and patiently to the stories of their misfortunes told in more or less broken English, and sometimes through an interpreter, I had never before seen beneath the surface of their lives. And I fell to wondering if some others of those dark-skinned clients with whom I had talked might not have been just such heroic, patient souls as the one who sat before me.

Several months passed without my seeing him again. I was about retiring one stormy winter night when the door-bell rang, and on answering it I saw the anxious and grief-stricken face of the young Armenian.

"Aunt Sarah has sent me for you," he said. "She is dying. She wants you to make her will."

When I reached Mrs. Stevens' house, she had somewhat recovered from the attack which had caused the alarm. She grasped my hand eagerly as she said:

"I remember your telling me that if I wished my sister to have everything I might leave at my death, there would be

no need of a will. It is really hardly worth while for me to make one, I have so little to leave. But what there is I want Krikor to have. You know that I have had a certain income for life, under my husband's will; but at my death the principal goes to his relatives. There are some pieces of furniture that I wish my sister to have. They were mother's. Then she is to have all my clothes. But everything else is for Krikor Garabedian, after my debts are paid. How I wish that it were more! You have no idea what that boy has been to me the five years he has lived here. I took him in the first place at the urgent request of some of the ladies of our church, who wished to find good homes for several young Armenians who were in their Sunday-school classes. I did it from a sense of duty. But he has almost filled the place of my dear son who died in early manhood. No son was ever more kind and thoughtful and tender than he has been. For the first few years he attended the evening school, and made good progress in our language. But since I have been so feeble he has insisted on staying at home evenings. He always appears to be in good spirits when with me, but I know he feels anxious about his family in Armenia. His own mother is dead; but it is hard for his young stepmother to get along since the father was killed. I have seen him in his room sometimes, after getting a letter from home, and he has looked so sad and anxious! But he tries to hide it all from me. I have been sick so long that I could not save anything from my income. But there is a good deal of furniture. It ought to bring something. I want you to be executrix of my will, and to get all you can out of the estate for Krikor."

As she finished speaking she lay back exhausted with the effort she had made. I called the nurse and retired to the next room to draw up the will.

When I came back, with the will ready for her to sign, I found that the nurse had succeeded in reviving her with stimulants. She glanced over the paper, then handed it back to me, saying, "Read it aloud, please." She listened attentively. When I came to the clause, "All the rest and residue of my estate, of whatever kind, and wherever situated, I give to Krikor Garabedian," she looked satisfied, and yet smiled sadly, as she repeated:

"The rest and residue! It will be so little, so little. But if my will could make it more, it would increase like the loaves and fishes. Please add after his name here, 'And may God bless it to his use!'" And with trembling fingers she pointed out the place.

After I had written it in, as she wished, the nurse and the next-door neighbor were called, and we three then signed as witnesses to the laboriously written signature of Sarah Stevens. When I went away, the will was in my possession for safe keeping.

The invalid rallied during the following week, and lived for several months. In due season after her death I presented the will for probate. It was allowed, and I entered upon my duties as executrix.

I found that the amount of money in the bank was not sufficient to pay the doctor's, nurse's and several other bills that were presented, and it was necessary

to encroach upon the funds realized from the sale of the household effects. Every one knows that in selling out furniture, when under the necessity to do so, the amount received usually bears but a small proportion to its value. I did the best I could. I willingly contributed my services. But when the little estate was settled, the "rest and residue" amounted to only fifty dollars. As I handed over to Krikor a bill of that denomination, he took it reverently; and there were tears in his voice as well as his eyes when he said: "It is the money she blessed, my dear, kind friend. I shall send it today to my family in Armenia."

After he had gone I turned to my desk to write the final account of the estate of Sarah Stevens, preparatory to sending it to the probate court. While so occupied, the mail was brought in. Among the letters was one from a San Francisco lawyer, which read as follows:

San Francisco, Cal.

DEAR MADAM: I understand that you are executrix of the estate of Mrs. Sarah Stevens, late of Fellstown, Massachusetts. I represent the estate of Mrs. Betsy Hardwood, late of San Francisco, who died intestate, leaving property valued at one hundred thousand dollars. It has been difficult to locate all her heirs, but I believe I have succeeded at last. Mrs. Sarah Stevens (who appears to have died a month after the death of her distant relative, Mrs. Hardwood) was one of those heirs, and was entitled to five thousand dollars as her share. I am ready to pay that amount over to you, as executrix of her estate, upon the return of the enclosed papers properly signed.

Yours truly,

HENRY THORPE.

I did not finish writing my final account that day.

And thus it came to pass that the "rest and residue" of the estate of Sarah Stevens, which she had mourned over because it was so small, and which had proved to be even smaller than she had feared, was suddenly and unexpectedly increased a hundred-fold.

The light of a great joy shone in Krikor's face when he heard the news.

"Dear, kind Aunt Sarah! How glad she would be if she knew! I think she must know, up there, don't you?"

And I could not help feeling that she did know, and rejoiced with us.

The five thousand dollars were safely invested, the elder brother making himself trustee to hold it for the benefit of the mother and little ones. And at regular intervals the income of the trust fund goes on its way to far-off Armenia, carrying comfort and good cheer to the widow and fatherless.

Malden, Mass.

SHEATHED TRAINS

ON the B & O they have made some experiments with sheathed trains that will probably have valuable and picturesque results. For a long time railroad men have known that if they could lessen the friction with the air caused by their rapidly moving trains, they might move ever so much faster. The experiments referred to are in that direction.

The idea is to smooth off all the rough angles and projections of the cars. A sheath extends down the sides nearly to the track—to within eight inches of it. Between the cars are rolled curtains drop

ping down to the steps and flush with the sides. The windows also are flush with the sides, and even the sheathing is laid in the direction of the train instead of up and down. The roof is easily arched, and the end car runs off to a point like the tail of a fish.

On the trial trip, of which I have seen an account, a tender and six cars were used, with an engine of only fifty-seven tons. This train ran from Baltimore to Washington, a distance of forty miles, in thirty-seven minutes, thirty seconds. The least time in which this run had ever before been made was thirty-nine minutes, and that with an eighty-five-ton locomotive. It is thought that with a more powerful engine a sheathed train could easily travel at the rate of a mile in thirty-five seconds, or nearly two miles a minute.

Does not all this give us, beloved, a useful suggestion for our living? Oh, the roughnesses of our lives, the little frictions, the frets and worries, the trifling annoyances that trouble us all the more because we are ashamed to be troubled by them! Light as air they are, and as hard to see and to grasp, yet they are terribly real. The faster we go, the more there is of this air friction, and the more important it is to get rid of it. The faster we go, too, the less, usually, do we think about it, but consider it enough to crowd on more steam, and wonder why we do not get ahead.

Let us sheathe our strains! Let us encase our lives in a serenity from which all worldly friction will slip away, harmless to impede our swift progress, so that every ounce of power we have shall count for all its worth.

And what is the sheathing? You will find a full description of it in a certain old writer, who was one of the most practical men that ever lived. I can recall just now only a single phrase of the description. It is this: "Shod with the preparation of the gospel of peace." — CALEB COBWEB, in *Christian Endeavor World*.

THE FORWARD LOOK

"I FEEL just like sitting down and having a good cry over myself," said a young girl, recently, to an older friend. "It seems as if I couldn't be what I ought to be. I have so many faults, and they don't get any better. I hate myself! I am sick of myself!"

"Then why in the world, Ethel, don't you get away from yourself?" asked her friend. "If you believe in the religion of Christ, why do you cling to the religion of self?"

"Why, that's exactly what I don't want — the religion of self!" cried Ethel, indignantly. "I want to be unselfish. You don't understand."

"Yes, I do," said her companion, smiling. "I've been there myself, and that is how I know about it. I used to keep looking at myself, and fretting over myself, until I woke up one day to realize that so long as my religion centered in the spiritual power of my own personality, it could never be anything but a caricature. My dear child, suppose, when a seed was planted in the ground, it should keep on saying to itself: 'How small I am, and how unable I am to lift the earth that presses on me! I have no leaves, no stem, no root, as yet. I have no strength. I am not growing. I can't grow. I never shall grow!' Do you think it would be a promising seed if it had such ideas? Don't you see that the proper thing for a seed to say, as it lies in the ground, is: 'I must reach the light. I know it is up there, and I must push toward it. Even if I die, I must get to the sunlight!' Then it thinks no more of itself; it thinks

only of the sun; and the sun smiles upon its first green leaves, and then on its growing stem, and after awhile upon blossom and fruit. The way to grow is to grow toward the sun. Even a plant in a cellar knows that, and sends out long shoots toward the light. Don't you see what I mean?"

Ethel nodded assent with the light of a new idea in her face. "Go on," she said.

"But that's just what I want you to do," said the older woman, "to go on. Look toward, look ahead. Look out for others and help them. Look anywhere, everywhere, except backward or at yourself. Then you'll grow, because you can't help it. You will be in the sunlight of God's smile, in the atmosphere of His will, and flower and fruit will come in His chosen time."

Was she not right? Is there any other way to grow? Is there anything more hindering to growth than to be shut in to self? — MARY WHITING ADAMS, in *Wellspring*.

THE SECOND PLACE

Unto my loved ones have I given all —

The tireless service of my willing hands,
The strength of swift feet running to their
call,

Each pulse of this fond heart whose love
commands

The busy brain unto their use — each grace,
Each gift, the flower and fruit of life. To
me

They give, with gracious hearts and ten-
derly,

The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life
more blest;

The grief that comes despite my frail
defence,

They seek to soothe upon a dearer breast.
Love veils his deepest glories from my
face:

I dimly dream how fair the light may be
Beyond the shade where I hold, long-
ingly,

The second place.

And yet 'tis sweet to know that, though
I make

No soul's supremest bliss, no life shall lie
Ruined and desolated for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space

Grow wider hour by hour; and grate-
fully

I thank the tender fate that granteth me
The second place.

— Susan Marr Spalding.

At Last it Paid

"HOW many runs this month, cap-
tain?" I asked a friendly fire-
man.

"We didn't turn a wheel," came the
positive reply.

"Didn't turn a wheel this month!" I ex-
claimed. "Well! well!"

As I went on my way I mused: "The city has fed two great horses for one month and paid \$300 or \$400 in wages to five men for the same time, and all for what? Nothing. 'Didn't turn a wheel.' That \$400 might have been given to the city's poor; it might have been invested in some manner so as to bring the tax-payers a return. Why, children could have" — Listen! As I muse, deep-clanging bells send out a fearful peal.

"Fire!" "Fire!" they cry on every hand, and a great business block gives indication of fire within. A few minutes more and \$10,000 worth of property will be doomed, when from down the street sounds

a rattling gong. I turn and see, coming with fearful speed, the horses plunging madly, the department that "didn't turn a wheel for thirty days." There was the captain holding the reins, his hat off, and shirt sleeves rippling in the wind. They are the first on the scene, and within three minutes a line of hose is laid, and these same men are ascending ladders and diving into windows that belch with smoke and flame. Though we have lost sight of them, we know they are fighting the fiend, and soon they come out again covered with smoke, ashes, and — glory. The fire is conquered, the beautiful building saved, and as the sweating horses and exhausted men go slowly back to their retreat, I muse again: "For thirty days the city paid out a total of \$400. On the thirty-first day it saved \$10,000. It paid the city to be ready, to watch."

"Watch ye!" the Master says. Yes, if for thirty days the tempter does not come, do not close the eyes. It pays to be on the lookout. It may take time and attention, but it pays. — Robert Zaring.

At the Necktie Counter

"BLACK neckties, if you please."

Drummond, the salesman, stared across the counter at the speaker as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it. "These are red — and not silk," he said, quietly.

"Nobody wears black silk now," Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No! That kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one a banker, and the third is a sugar man. All of them millionaires."

"A lucky family! How was it?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties — black silk?" the old man said to Sanders. He had been lingering near the counter.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital

as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men. — *Youth's Companion*.

An Idol of Clay

What did she give for her wedding ring?

All that a woman may!

What did the gifts to the giver bring?

Only an idol of clay.

All the sweet dreams of her girlhood years,
All that a heart could hold;
All of her hopes and all of her fears,
All of her smiles and all of her tears,
For one little circle of gold.

Told she the world of the bitter cheat?

Ah, no! With a smiling face

She clothed her idol from head to feet
With the garments of her grace.
And no one knew of the tears she wept;
Her griefs they were never guessed,
For hid in her heart of hearts she kept
Her thorns of woe. And so she slept
With her hands across her breast.

— NIXON WATERMAN, in *Boston Journal*.

BOYS AND GIRLS

GRANDMA'S NEW GAME

MYRA BALDWIN.

"A STORY, Grandma, or something new! We've played ourselves out, and know you can help us pass away the rest of the evening," and Ned, the spokesman, ushered four eager, expectant children into the light and warmth of the dear old-fashioned room.

"No, not a story, my dears, but a game I have planned for you—for I knew you would be coming—and we will call it 'The Unspeakable Things of History,' or, in other words, its noted animals, birds or trees."

"O Grandma!" cried Polly, "that's a pun. I didn't suppose they had such things in your day."

"Well, let's begin right off," said Alice, clapping her hands with delight. "I don't understand just what you mean, Grandma, but you'll soon teach us, I know. Now, let's all be quiet and hear what she has to say."

"I will ask the first question," said Grandma, "and you are to take turns in guessing the answer. What bird accompanied our soldiers in the Civil War? It is also known as the sacred bird of the Hindu god, Vishnu, and in Scandinavian mythology it is called the bird of wisdom. Ned shall have the first guess."

"I know, I know," shouted Polly, "it's—

"Just wait and give a fellow a chance to think, won't you?" broke out Ned, looking a bit dangerous. "The sacred bird of the Hindu Vishnu—a bird that fought in our Civil War, did you say, Grandma? Please give me just one more helper."

"No, no, don't. I'm just dying to tell!" cried Alice.

"Be quiet, my dear. Ned must have a fair chance," said Grandma, gently. "I will give him a few more hints, though I am afraid they will not help him very much. A double-headed bird of this kind was used by the Byzantine emperors

to indicate the claim of the empire both East and West. It also appeared on the arms of Russia, and—this is the broadest hint I can give—it is the emblem of the United States."

"The eagle! the eagle! Old Abe! I saw him at the State House in Madison last summer," shouted Ned. "This is a fine game. How on earth did you think of it?"

"Why, Grandma got it out of her dear head, where so much of our fun comes from," quickly responded Alice. "Now it's my turn, and Polly shall answer. What noted tree held a very important document?"

"Ho! that's easy enough," rather scornfully answered Ned. "I had to recite yesterday about the Charter Oak."

"But, brother, it isn't your turn, and if you break in this way you'll spoil all our fun."

"Anyway," persisted Ned, anxious to tell all he knew, "it was the Charter Oak, and when Andros tried to take away the charter, in 1682, the lights went out in some large building and some one hid the paper in the tree. My! don't I wish I'd been there!"

"No, I don't believe you do," said Grandma, "for if you had, you'd have died 238 years ago." At which the children all laughed, and Ned looked sheepish. "You may ask another question, Alice, and this time Sam may answer it. He's been unusually quiet this evening."

"Very well. What noted something has been standing for ages, and was our forefathers' stepping-stone?"

"To higher things?" added Grandma.

"Plymouth Rock," was the quick answer. "Give a fellow something harder than a rock."

"Some one else has come very near punning, if I am any judge," said Polly. "Now I have one for Grandma, and she will have to think hard, I know. What wooden horse caused more harm than any live one has ever done?"

"Was it the horse in Noah's Ark?" asked Grandma, knitting her brow and pretending to be very much puzzled.

"Grandma doesn't know!" "Oh, Grandma doesn't know!" laughed the children in an ecstasy of delight.

"Oh, do let me tell! Please let me tell, Polly," begged Alice.

"No, let Grandma guess again," replied Polly, looking very important, and further explaining with her recitation air: "It was put inside the walls of a great city, and some thought it was dangerous and advised the people to have nothing to do with it; but it was allowed to remain over night, and in the morning something great happened."

"What was it?" said Grandma, looking still more confused.

"If you really give it up I suppose I'll have to tell you. It was the wooden horse that saved Troy!" exclaimed Polly, triumphantly.

"I've got one for you all to answer," cried Ned. "What horse is noted for the gallop he took at midnight?"

"That isn't half a hint," objected Sam. "You might mean Sheridan's horse, or half a dozen other horses."

"Are you sure Sheridan took a midnight ride?" asked Alice, critically.

"What have you heard about the eighteenth of April in Seventy-five?" asked Ned, ignoring Alice's question.

"Oh, it was the horse of Paul Revere. That's right as sure as you're alive," cried Sam, all excitement.

"I have in mind a two-headed dog," interrupted Alice, "and his work was not very pleasant."

"A two-headed dog!" chimed the children, in a derisive chorus. "Who ever heard of such a thing?"

"You needn't smile so loud," said Alice. "You are not far enough advanced to study mythology."

"Is it a dog in mythology?" inquired Polly, eagerly. "Thank you for the suggestion. Does he guard the gates of Hades and prevent the dead from coming back, and is his name Cerberus?"

"Why, Polly Drew, where did you learn all that? You couldn't have said it better if you'd have been in my class at school," was her sister's warm commendation, as she patted her on the back in a superior way.

"And now," said Grandma Drew, "I have in mind a very tall, bent man with an hour-glass and a scythe."

"Oh, you mean Father Time," said Ned; and, quick to take the hint, the children, one by one, kissed Grandma good-night.

Chicago, Ills.

Anecdotes about Children

— A little four-year-old occupied an upper berth in the sleeping-car. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied, "I'm in the top drawer."

— A prominent scientist was telling the story of Pandora's box to his little son. He was telling it with all possible dramatic effect. "And she slowly lifted that lid and peeped within; and then what do you think came out?" "Germs!" cried his little son, promptly.

— Little four-year-old Harry was not feeling well, and his father suggested that he might be taking the chicken pox, then prevalent. Harry went to bed laughing at the idea, but early next morning he came down stairs looking very serious, and said, "You're right, papa, it is the chicken pox. I found a feather in the bed."

— Little Tommy and his younger sister were going to bed without a light. They had just reached the bottom of the stairs, when Tommy, after vainly endeavoring to pierce the darkness, turned round and asked:

"Ma, is it polite for a gentleman to precede a lady when they have to walk in single file?"

"No, my son," replied the mother, "the lady should always take the lead."

"I thought so," said Tommy delightedly; "go ahead, Sue!" — *Primary Education*.

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THE SUNDAY SCHOOL

First Quarter Lesson IV

SUNDAY, JANUARY 27, 1901.

MATTHEW 22:32-46.

REV. W. O. HOLWAY, D. D., U. S. N.
CHRIST SILENCES THE PHARISEES

I Preliminary

1. GOLDEN TEXT: *What think ye of Christ?*
— Matt. 22:42.

2. DATE: A. D. 30, Tuesday afternoon (April 4) of Passion Week.

3. PLACE: The Temple.

4. PARALLEL NARRATIVE: Mark 12: 28-37.

5. HOME READINGS: *Monday* — Matt. 22: 34-46. *Tuesday* — Luke 20: 19-26. *Wednesday* — Mark 12: 28-37. *Thursday* — Deut. 6: 1-13. *Friday* — Lev. 19: 9-18. *Saturday* — 2 John. *Sunday* — John 7: 32-46.

II Introductory

The admirable reply of our Lord to the Sadducees (relative to the woman who had seven husbands, and their denial of the doctrine of the resurrection) extorted from a scribe who stood listening the involuntary exclamation: "Master, Thou hast well said." And then, either from a personal desire to know the truth, or from some hidden or sinister motive, he proceeded to ask the much-mooted question: "Which is the first commandment of all?" Our Lord's reply was the grand Jewish *credo*, recited twice a day by every devout Israelite: "Hear, O Israel, the Lord our God is one Lord;" and then He added that brief but all-inclusive summary of human obligation: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself." None stood higher than these. The wisdom of this answer — so unlike the petty and unprofitable "strivings about the Law" so common at this time — the sublimity and truthfulness of the demand itself, and the force of the personality behind it, deeply impressed this legal questioner. He could not restrain his admiration and approval: "Well [or "excellently"], Master, Thou hast said the truth; for there is but one God, and there is none other but He." Mark adds that the scribe showed that his own estimate of human duty was something more than merely external or ceremonial observances by adding that whole-hearted love to God and neighbor-love up to the measure of self-love, were more acceptable than "whole burnt-offerings and sacrifices." His candor drew from the Lord the reply, at once encouraging and full of kind warning, "Thou art not far from the kingdom of God."

After this final colloquy no further attempt was made by any man to question our Lord. He remained the master of the field. Afterwards, on that same day, the scribes were made to realize what an irresistible opponent Jesus would have proved had He adopted their plan and put questions to them. Quoting from the 110th Psalm, which all acknowledge to be Messianic, He inquired why the scribes taught that "Christ is the son of David," when David himself, speaking by inspiration,

said, "The Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool?" How could David call Him his Lord, if He were his son? How could He be both David's son and David's Lord? They had no answer for this question in their theology — no conception of a Messiah, both human by descent and Divine by subsistence, no room for the Christ who fulfilled both these conditions and now stood before them. But though they could not reply, the common people could not conceal their delight at His teaching (Mark).

III Expository

34. **But when the Pharisees had heard** (R. V., "but the Pharisees when they heard"). — Their enmity was not dampened by the defeat of the Sadducees. **Had put the Sadducees to silence** — "muzzled them." See the preceding verses.

35, 36. **One of them, a lawyer** — in Mark, "one of the scribes." It was the duty of the scribe to expound the law. He had listened to the preceding discussion between Jesus and the Sadducees, and "perceived that he had answered them well" (Mark). **Asked him a question, tempting him.** — The "tempting" was not, probably, malicious. The lawyer was evidently well disposed. He was simply testing for his own instruction, or the possible confirmation of his own views, our Lord's wisdom. **Which is the great commandment in the law?** — The first, the most obligatory, the most inclusive of all. The question was much discussed among the scribes, some contending for the Sabbath, some for sacrifices, some for ablutions, etc.

The Jews enumerated six hundred and thirteen ordinances; three hundred and sixty-five prohibitions, according to the days of the year; two hundred and twenty-eight commandments, according to the parts of the body. The Pharisees distinguished between lesser and greater commandments (Braune).

37, 38. **Said unto him.** — In Mark's account, our Lord prefaced the commandment with "the creed of Israel" (Deut. 6: 4, 5): "Hear, O Israel, the Lord our God is one Lord" — one of the four passages inscribed on the phylacteries, and twice repeated daily by every devout Jew, a perpetual protest against Gentile pantheisms and polytheisms. **Thou shalt love** — not "thou shalt do," or "thou shalt obey," but "thou shalt love," which is the source of and includes both. If a man loves God, he will obey and serve Him "unto all well pleasing;" hence God's law is summed up in the one word "love." **The Lord thy God** — Jehovah thy God. Jehovah had been revealed to the Jews as *their* God — the only Object of their adoration and obedience. Love must have its object; and the more perfect the object, the nobler the affection. **With all thy heart.** — All the faculties of the being, in their fullest intensity and constancy, are enumerated here. Our love must first be whole-hearted and supreme, every other affection being subordinate and only "in the Lord." "Our love to God is to drain, not one district only of the heart, but the entire length and breadth of the domain" (Morison). **With all thy soul** — with the whole energy of thy inner, immortal nature. Abbott renders, "with all thy life," and comments as follows: "Love must not only manifest itself in feeling; it must rule the whole life by ruling its source and springs." **With all thy mind** — with the whole energy of the intellectual nature. Love must be intelligent, discriminating. The inspiration of all our mental acts and purposes must be love to God. Mark adds: "With all thy strength." This is the first

and great commandment — R. V., "This is the great and first commandment."

Such is the "first" of the commandments, in the order of importance. Obedience to it would turn our earth into a paradise. The striving toward it, consciously or unconsciously, is the secret of all the civilization that has hitherto been realized (Morison). — The command of the text cannot be surpassed in comprehensiveness by any which God can give or man receive. The New Testament itself can require no more than this total self-surrender of man's being to his Maker (Cook). — A precept so narrow as to measure the smallest thought of the smallest man; so broad as to compass the mightiest outgoings of the largest angel; so perfect as to bind all moral beings to the throne of God, and produce eternal and universal harmony and happiness and progress (Bishop Thomson).

39. **And the second is like unto it** — R. V., "and a second like unto it is this." **Thou shalt love thy neighbor as thyself** — from Lev. 19: 18. Self-love is to be the standard of neighbor-love. This commandment is "the circumference of the duty whose centre is represented in the preceding commandment. Whoever really loves God supremely is emancipated from selfishness; and whenever this emancipation takes place, the unselfish spirit goes out with its love to all kindred spirits round about" (Morison).

40. **On these two commandments hang all the law** (R. V., "hangeth the whole law") and the prophets — "'hangeth' like a door on its hinges. The 'cardinal' precepts have a common principle. The 'law' includes all the Mosaic economy, and 'the prophets' the subsequent revelation of God. Between the law, which the scribes used as a snare, and the prophets, who foretold of Christ, there was no contradiction. On the response of the scribe, see Mark 12: 32-34" (Schaff).

41, 42. **Jesus asked them.** — He now becomes the questioner. **What think ye of Christ?** (R. V., "of the Christ"). — He does not ask them what they thought of Himself; He puts the question impersonally. **Whose son is he?** — not merely a genealogical question. **The son of David** — a correct, but incomplete, answer.

43, 44. **How then doth David in spirit** (R. V., "in the Spirit") call him Lord? — There can be no question, then, of David's inspiration, seeing that he spoke in the

Disfigured Skin

wasted muscles and decaying bones.

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expels all humors, cures all eruptions, and builds up the whole system.

Holy Spirit. **The Lord said unto my Lord.** — He quotes from Psalm 110 — the most frequently quoted portion of the Old Testament Scriptures and unmistakably Messianic in its predictions. There Jehovah is represented by David as addressing his (David's) Lord, the Messiah, whom David acknowledges to be his Superior and Sovereign. **Sit thou on my right hand** — the post of highest honor. **Till I make thine enemies thy footstool** (R. V., "till I put thine enemies underneath thy feet"). — Jehovah himself was to effect a complete subjugation of the Messiah's enemies. This view of the Messiah's exaltation was one altogether superhuman — far above the mere political exaltation which the nation fondly expected.

45. **If David then call** (R. V., " calleth ") **him Lord, how is he his son ?** — He was not trying to entrap them or to overmatch them in wisdom. With the Scriptures in their hands, they had no conception of the Messiah other than that of an earthly monarch; and, blinded by this cherished notion, they could not see that the Messiah's supremacy would be a spiritual one, and that only in this way could David's son be David's Lord. They refused to see that Christ could be David's son by descent, by human birth, and at the same time David's Lord by His divine nature. To acknowledge this would be to renounce their dreams of a political Messiah, to adopt the spiritual conception of God's kingdom, and to accept as the Christ the Nazarene whom they hated.

46. **No man** (R. V., "no one") **was able to answer him a word.** — They were not merely silenced, they were tongue-tied. No further attempts were made to "ensnare Him" by questions. "Pharisaism, Judaism and Christ parted company forever at this point. Henceforth they sought to kill Him by treachery" (Schaff).

IV Inferential

1. We all have our particular questions or tests; and Christ's words have an answer for each if we sincerely seek it.

2. Men are often more anxious to know than to do; whereas, true knowledge comes by doing.

3. The realization of one Supreme God, creating, upholding, redeeming, is fundamental to all sense of duty and to the whole system of obligation.

4. The duty of whole-hearted love to God — that love which He sheds abroad in our hearts by His Spirit — is comprehensive of all other duties. "Love is the fulfilling of the law."

6. No man can truly love God without loving his fellows. For if "he love not his brother whom he hath seen, how can he love God whom he hath not seen?"

5. Self-love is the minimum measure of brother-love.

V Illustrative

1. We see very clearly how these precepts swept away the small cavilings of the Jews, how they settled their questions of casuistry and routed them in their citadel of conceit and self-sufficiency; but do we see as plainly how this supreme and wonderful answer does the same for us? Here is the answer to all our petty questions: Shall I do this or shall I do that? How shall I keep the Sabbath? How much time shall I give to Bible-reading and to prayer? What proportion of my time should be given to business and to study and how much to my devotion? Shall I dance and play cards and go to the theatre? Can I smoke and drink wine? We all have our questions of casuistry, and our Lord answers them all in

this one supreme eternal command. Love the Lord thy God with all thy heart and soul and mind; think as much of thy neighbor as thou dost of thyself: and all these questions will take care of themselves. You will be able to answer every one of them in the light of God's love, for on these two commandments hang not only all the law and the prophets, but the solution of our deepest problems and all the conduct of our daily life (Francis E. Clark, in "Monday Club Sermons").

2. Before and for some time after the Civil War, Gen. Lew Wallace was inclined to be skeptical in religious matters, and particularly concerning the divinity of Christ. One day while traveling on the railroad he chanced to meet Col. Ingersoll, the infidel. Their conversation turned on religious topics, and in the course of the discussion Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful study and research which he himself had given to it, expressing his confidence that Wallace would, after so doing, fully acquiesce in Ingersoll's views. After parting, Wallace turned the matter over in his mind, and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time "Ben-Hur" was produced. I met Wallace at a hotel in Indianapolis not long after. The book was naturally the topic of our conversation. After having told me the story I have just given, Wallace turned to me and said: "The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ and the Christ, but He was also my Christ, my Saviour, and my Redeemer. That fact once settled in my own mind, I wrote 'Ben Hur'" (Substance of a story told by a friend to Rev. Dr. Edward Judson).

Rev. F. H. Morgan and the Missionary Collection

It was the good fortune of the pastor of the Franklin Falls (N. H.) church to secure the assistance of F. H. Morgan, of Singapore, Malaysia, for Missionary Sunday, the last one of the old century. He preached a very eloquent and impressive missionary sermon on Sunday morning, taking the annual collection, which proved to be a good advance upon last year, with the Sunday-school yet to hear from. In the evening his subject was, "Mission Work under the Equator," illustrated by many views taken by himself from his field of labor. The very large audience present received much light upon the subject of missions in the East. Mr. Morgan's work is to assist the pastors in taking their regular collection for the Parent Board, and all advance upon the amount raised last year is counted in the Twentieth Century Thank-offering.

Mrs. Morgan, by invitation, addressed the Woman's Foreign Missionary Society connected with the church, the Woman's Christian Temperance Union on "Temperance Work in the East," and the union "Hospital Aid Society" on "Government, Pauper and Leper Hospitals in Singapore." She holds, without apparent effort, the interest and attention of her audience, and will, no doubt, greatly increase the amount raised by the W. F. M. S.

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OUR BOOK TABLE

Ephesian Studies. Expository Readings on the Epistle of St. Paul to the Ephesians. By Rev. H. C. G. Moule, D. D. A. C. Armstrong & Son: New York. Price, \$1.75.

We have already given high praise in these columns to the previous volumes of this series of expository studies upon the Epistles of the First Roman Imprisonment. This concluding one well maintains the excellent character already established. It is devotional and practical rather than critical and grammatical, yet a wealth of sound scholarship underlies the comment. It cannot be read or consulted without great profit. The closing words are significant, and indicate the spirit of the book. Referring to the dying utterance of Sir M. Monier Williams, Boden Professor of Sanskrit at Oxford, who passed away at Cannes, April, 1899, "Jesus loves me, and I love Jesus; what more do I want?" Dr. Moule adds: "What more do we want? Nothing, O blessed Lord! For this means the possession of Thyself."

The Spirit of God. By Rev. G. Campbell Morgan. F. H. Revell Co.: New York and Chicago. Price, \$1.25.

It has been said that more books and tracts have been issued on the subject of the Holy Spirit during the last twenty years than in all the time since the invention of printing. Mr. Morgan's is one of the best of these, thoroughly Biblical, eminently spiritual, and wholly reasonable. He is very clear on the extremely important point that "the baptism of the Spirit is always used in the New Testament with reference to regeneration, and never with what is often spoken of today as the second blessing." He returns to this point again and again, evidently being moved with some righteous indignation at the manifest and outrageous perversion of Scripture which so many good men have employed in the interest of their pet hobby: "When a man is baptized with the Spirit, he is born again." "The baptism of the Spirit is that miracle of regeneration whereby a man passes into the new realm of life in which Christ is supreme." "In every Scripture case the reference is not to some blessing subsequent to regeneration, but to regeneration itself. There is absolutely no warrant in the whole teaching of Scripture for the view that the baptism of the Spirit is a second blessing." "So in the economy of God the filling of the Spirit is coincident with conversion. When a man is born of the Spirit, he is filled with the Spirit. The Spirit-filled life is the normal condition of the believer." Many, however, do not at conversion, through the imperfection of their faith, enter into the realization of all the blessedness designed for them, and many lose subsequently, through some failure of obedience, what they once had, and so need to be filled again. Through fear, unbelief, lack of loyalty, the Spirit's fullness may be lost though the Spirit Himself abides, and hence there is no call for a new baptism or coming of the Spirit on the person. "One baptism, many fillings," is the teaching of the book, and one fully borne out, we believe, by the New Testament. "The difference between a soul that is filled with the Spirit and one that is unfilled, is the difference between a well in which there is a spring of water choked, and a well from which the obstruction has been removed so that the water springs up and fills the well." The author also shows that the anointing is the same as the baptism, and refers, like it, to regeneration. The teaching throughout the book is substantially the same as that already made familiar to Methodists by Dr. Mudge's "Growth in Holiness."

The Mantle of Elijah. A Novel. By I. Zangwill. Harper & Brothers: New York. Price, \$1.50.

We have not found it easy to take much interest in this story. Scarcely any of the characters are very satisfactory. The "Elijah" of the plot is an English statesman and cabinet minister of exceedingly radical propensities, but absolutely set on peace at any price and hence obliged to vacate his position because out of touch with the rest of his colleagues and the nation. He who bears his "mantle," or was expected to, having first served as his private secretary and then married his daughter, proves wholly recreant to his principles, and heads in the Cabinet, of which he becomes the dominating member, the party of war. The wife of this man, the heroine, also makes a failure of life, being driven to forsake her husband, marriage with whom she finds to have been a fatal mistake. The next most prominent personage, a bastard Jew and artist, wins the love of this wife, and almost succeeds in persuading her to run away from her husband and live with himself without marriage. The chief purpose of the book—so far as it has any—seems to be to show up Great Britain as a hypocrite, pretending to fight for civilization while really fighting in the selfish pursuit of trade and land and greed. Some, no doubt, will enjoy the sort of personages here depicted, and the unsparing antagonism to war which fills the pages. But it does not strike us as being a very well-balanced or attractive novel.

First Principles. By Herbert Spencer. D. Appleton & Co.: New York. Price, \$2.

Those who have not yet read this epochal volume, projected forty years ago last March, and published in 1862 as the initial number of the series which has made Spencer's name illustrious as the first of modern philosophers, will find the issuing of this thoroughly revised sixth edition an excellent opportunity to make themselves acquainted with a book that is a book. Part I treats of the Unknown, Part II of the Known. "Ultimate Religious Ideas," "Ultimate Scientific Ideas," "Religion and Science," "The Relativity of All Knowledge," "The Persistence of Force," "The Law of Evolution," are a few of the topics to the twenty-nine chapters. In some appendices Dr. Spencer pays attention to a few of his critics. The new matter added is very considerable, and yet by cutting out much that was redundant, the work is diminished by fifty pages. The venerable and distinguished author must have great satisfaction in thus being permitted to make his final amendments both of matter and manner. It is granted to but few, as it has now been to the author of the "Synthetic Philosophy," thus to round out a great career.

So; or, The Gospel in a Monosyllable. By Rev. George Augustus Lofton. D. D. Fleming H. Revell Company: New York and Chicago. Price, \$1.25.

The author in his preface states with marked candor and frankness what his purpose was in preparing this book, and the work fully justifies what he thus says: "The object of this volume is to emphasize the absolute necessity of Christ and Him crucified, the only remedy for sin, both in the efficiency of His atoning blood and in the converting power of His word, without a knowledge and belief of which, through the Holy Spirit, there is no salvation. The discussion embraces simply our old-fashioned theology in a new form and in such a way as to attract attention and stimulate interest." The volume is intellectually stimulating, refreshing and convincing.

Reuben James: A Hero of the Forecastle. By Cyrus Townsend Brady. D. Appleton and Co.: New York. Price, \$1.

Under the general head of "Young Heroes of our Navy," the Appletons are

doing good service to the rising generation by publishing volumes on Paul Jones, Decatur and Somers, Commodore Bainbridge, Midshipman Farragut, Midshipman Paulding, Commodore Perry the Hero of Erie, the Hero of Manila, etc. Reuben James was a typical American tar who served thirty-three years in the United States Navy, and saved Captain Decatur's life in the war with Tripoli. He was also in many engagements during the war of 1812. As not very much is actually known from authentic records as to what he did, the author has taken the liberty of drawing on his imagination for details of events in which he took part; but a true picture has for the most part been presented, and the incidents have been accurately described, so that it is much nearer history than fiction.

Lessons in Love. By Katrina Trask. Harper & Brothers: New York and London. Price, \$1.25.

This is a collection of beautifully written short stories dealing with that old theme, the love between man and woman, but touching it in a heart-stirring way that moves one strongly. There are only eight stories, but one longs for more. The characters are drawn with sure yet delicate strokes. To the reader each tale seems the best, and each works out in a new way the ending of the first story—that love is trust.

Ned, the Son of Webb: What He Did. By William O. Stoddard. Dana Estes & Company: Boston.

Grandfather, who believes in a little study even in vacation, gives Ned a large illustrated history of the Normans to read. He takes it fishing with him, and, falling asleep over it, is speedily transformed into a Norman, fights in the battles when England is invaded, goes as a spy, and is personally thanked by King Harold for his brave deeds. After taking part in such things, what an awakening to be only a small boy fishing on Green Lake! But Grandfather was glad to get his book safely back in his library again.

Jukes—Edwards: A Study in Education and Heredity. By A. E. Winship, Litt. D. R. L. Myers & Co.: Harrisburg, Pa.

This little book is occupied almost wholly in setting forth the marvelous record

A PRIVILEGE Thrown Away Entirely

It is curious to observe how hard it is for some people to give up coffee drinking after they have become, at least half satisfied, that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color, and a satisfying taste, while the rapid improvement in health clinches the argument.

A young lady at Cambridgeport, Mass., says: "When it was shown to me plainly that my ill health and excessive nervousness was largely due to the coffee habit, I realized that I must give it up, but it was next to impossible to do so. However, I made the trial and took Postum Food Coffee, with the mental reservation of the 'privilege,' as I termed it, of drinking coffee once a week."

"Little did I dream what a true friend Postum was destined to become to me. The old stomach trouble left, the nervousness vanished, and good, natural, healthy sleep came to my relief. In less than six months I felt like another person, I was so well and happy."

"The 'reserve privilege' in regard to using regular coffee was thrown to the winds. I have not the slightest desire for it; in fact, I very much prefer my Postum to any coffee."

made by the descendants of Jonathan Edwards, as contrasted with the infamous "Jukes" family of degenerates. Some 1,200 persons of the last-named stock, including intermarriages, have shown an almost unbroken list of criminals and paupers, costing the State more than \$1,250,000. While the former stock (including sons-in-law), counting now some 1,400 persons, have furnished 285 college graduates and a surprisingly large proportion of the most distinguished men of the country in every honorable walk of life. It is an extremely instructive contrast, and emphasizes the importance of being well born as well as of staying the tides of evil at the fountain head.

Nature's Miracles : Familiar Talks on Science, Vol. III. Electricity and Magnetism. By Elisha Gray, LL. D., Fords, Howard & Hulbert: New York. Price, 60 cents.

In this volume on Electricity and Magnetism the author begins at the beginning, and gives a succinct history of the science of these two closely interrelated forces, neither of which was of great practical value to the industrial world (except the magnetic needle in navigation) until it was discovered that magnets could be made by electricity, after which the use of the two forces together has advanced by leaps and bounds, so that men dare not prophesy any limit to their practical applications. Prof. Gray "tries to give such a simple exposition of the phenomena and applications of these forces that the general reader may get a clear elementary understanding of the subject so far as it is known," and he succeeds admirably.

Magazines

The *Forum* for January has its usual array of valuable articles by leading writers. One of the best, by Arthur P. Davis, of the Isthmian Canal Commission, compares, most competently and interestingly, the Panama and Nicaragua canals. His conclusion is that if the Panama works and rights can be purchased for less than \$30,000,000, the United States ought to purchase them and complete this canal. But if more than \$40,000,000 are asked, the United States ought to construct the Nicaragua Canal in preference. He is sure, from close calculations, that it would be financially disastrous to construct and operate a canal at Panama in competition with the United States at Nicaragua; therefore it behooves the Panama Canal Company to place a price on its works such as the American Government can afford economically to pay and then complete the Panama Canal; otherwise the Nicaragua Canal will be built and the work now accomplished at Panama will be a dead loss. (Forum Publishing Company: New York.)

The January *Homiletic Review* has for its first article a very stirring paper by Dean Farrar, entitled "A Temperance Program for the Twentieth Century." He declares with the utmost emphasis that the greatest benefactor of his race in the twentieth century would be the man who succeeded in bringing home to the consciences of all men that mankind has, for millenniums, been suffering from a frightful clinging curse, which of all others might the most easily be got rid of forever, but which seems to be ever-increasing in the deadliness of its effects. The combatting of this drink curse, he believes—and he quotes many high authorities who thoroughly agree with him—to be the work of the Church of Christ at the present day. The chief thing he urges is the driving away of the apathy which now prevails on the subject. His more specific recommen-

dations apply to England mainly, but many are of general value, especially the declaration that there must be a more stringent control of publicans. We are glad to see an article of this strong sort in so widely circulated a periodical as the excellent *Homiletic*. The more the better. (Funk & Wagnalls Co.: New York.)

The *Biblical World* this month has nothing of a startling nature. Its chief editorial is on "Ministerial Virility," which it rightly declares is not in athletics or oratory. It seems disposed to lay the chief emphasis on a strong intellectual life, and honest thoughts, obtained by feeding on the bread of life. "Earnestness, biblical study, and expository preaching will go far, not only toward making the preacher himself manly, but winning men's respect for himself, the church, and Christian truth." The illustrated article is on "The Newly Discovered High Place at Petra in Edom." (University of Chicago Press: Chicago.)

The *Literary Era* describes itself as a monthly reporting of the field of literature. The principal articles in its January number are: "The Revival of Polemic Fiction," "Writing for Periodicals," "A Plea for Books of Reference," and "An American Genealogist in England." Its book reviews are exceptionally good, many of them being fully illustrated. (Henry T. Coates & Co.: Philadelphia.)

The *North American Review* for January is a very remarkable number. There are three contributions which have attracted general notice and evoked no little discussion: "Status of Annexed Territory and its Inhabitants," by Benjamin Harrison; "The Food of the Army during the Spanish War," by R. A. Alger; and "The Simultaneous Newspapers of the Twentieth Century," by Alfred Harmsworth, the phenomenally successful editor of the *London Daily Mail*. But there are a half-dozen other notable contributions. (New York, Franklin Square.)

The *Musical Record and Review* appears this month in its new form. The "Moon's Lullaby," by Chas. S. Burnham, will appeal to those interested in pleasing songs. Other articles which it contains help raise a high standard which it will tax the publishers to maintain. It is indeed a magazine for music lovers. (Oliver Ditson Co.: Boston.)

The *International Journal of Ethics*, issued from Philadelphia, under the able management of S. Burns Weston, has its usual good display of articles in the January number. The first and chief paper, by Prof. D. G. Ritchie, of St. Andrew's Uni-

versity, Scotland, discusses very fully and satisfactorily the complicated question of war and peace. It is very easy and very foolish to indulge in indiscriminate denunciation of all war. It is much more difficult and sensible and important to make the necessary discriminations and draw out carefully the leading principles that should govern the policy of Christian nations. This, in our judgment, Prof. Ritchie has admirably succeeded in doing. (International Journal of Ethics: 1305 Arch St., Philadelphia.)

The *Contemporary Review* for December discusses "Chinese Foreign Policy," "Russian Foreign Policy," "The Exploration of Crete," and a variety of other timely topics. An Austrian writer gives a gloomy view of the condition of things in that empire. He says: "The Austrians are in despair. This is gospel truth. While all other nations have been making great steps forward in the last few years, Austria alone has been standing still." Another article on the "Social Future of England" breathes the same spirit of growing distrust of liberal policies. The author considers the marked decline in the democratic movement, of which he finds many traces in recent English history, and the corresponding growth of bureaucracy, are no temporary phenomena, but symptoms of permanent change. "The House of Commons," he says, "is steadily weakening, and all the economic factors in England today appear to be making against democracy" (Leonard Scott Publication Co.: New York.)

The December *Nineteenth Century* has an unusual variety of articles, no less than sixteen subjects being discussed. A visit to the Boer prisoners at St. Helena is described by a lady who was favorably impressed by what she saw of them. Babu Protap Chunder Mozoomdar of Bengal writes well of "Present-day Progress in India." He speaks in the highest terms of English rule there, as every one must who speaks truly and knows what he is talking about. He says: "There is no doubt of the good-will of the Government for the people or the loyalty of the people for the Government." He says, furthermore: "The missionaries have always deserved our honor for the humanity and unselfishness of their work. They have been our educators, oftentimes our friends. In great calamities they have befriended the people; in wild, uncultivated provinces they have been the messengers of knowledge and civilization." Some of the other topics treated are: "The Role of Women in Society," "Huxley," "Newspapers," and "Recent Science." (Leonard Scott Publication Company: New York.)



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THE EVERLASTING WORD

Mark 13:31.

REV. WILLIAM WOOD.

Let critics tell to all the world
Of vast research and knowledge wide,
God's Word shall never pass away,
In this my soul is satisfied.

If to this Word some error clings,
Thank God for that discernment rare,
And for the spirit which insists
It must not, shall not, linger there.

Unaided brain may not discern
"Twixt worthless chaff and finest wheat,
But hungering soul of man has tastes
No arts of enemy can cheat.

Let critics dig for hidden truth,
And loud proclaim the facts they know,
The Bible holds its regal sway,
The Lord of truth ordained it so.

Berlin, N. H.

THE LAYMAN'S PLACE IN THE FORWARD MOVEMENT

ROBERT F. RAYMOND.

WHERE is it, and what is it? Let us see if we can reach it in five steps.

We would say his place is to give the movement his countenance and approval; not to be indifferent to it and stand in its way; not to find fault with what earnest men are trying to do against overpowering odds to make things and men better, and keep people and places that are bad from growing worse.

The evolution must go on, if we can get our layman to take the first step. It will be inevitable if the paralyzing influence of indifference and fault-finding can be gotten out of the way. With awakened interest and investigation, his prayers will follow; he will begin to want to know what the Forward Movement means in its relation to and its effect on the morals of men and the life of the church in the cities.

Having taken this second step, interested and enlightened, enthused and warmed by prayer, the third step to his place must inevitably follow, if he has the Master's spirit in him. Seeing one of the great necessities in the case, namely, the voting an appropriation of the sinews of war to prosecute the work to invade the enemy's country, he will be ready and anxious to contribute of his cash according to his ability.

The fourth step then naturally follows, or ought to, and he will want to get into the field and the conflict, and be anxious to follow up the seed he has sown, to assist in the careful disbursement of what he and others have contributed to the enterprise. With this experience he will begin to get some insight into the work, its great importance, its absolute necessity, in order that our churches, the morals and the religion of the community, may not be broken down.

By this time his heart will be in the work, and he will take the fifth step and be fully in his place, an active factor and participant in the effort to build up the kingdom of Christ along such lines and methods as students of the situation have outlined, even if they should not be entirely in accordance with his own particular views and ideas; only so it is

something or some way that will be effective in doing good to the souls and bodies of men and women and children.

If the layman will undergo this process of evolution he will readily and quickly find his place in the Forward Movement and be willing to sacrifice time and money, give effort and strength, to accomplish the end sought for.

A RECAPITULATION

To recapitulate, the five steps indicated are:

1. Countenance and approval.
2. Awakened interest, investigation and prayers.
3. Contributions of cash.
4. Identification along the temporal and financial side of the work.
5. Giving of his heart to it and becoming an active factor along all lines of work, and getting into it as though he meant to show that he could do something.

If every layman in the church could thus be gotten into his place, standing ready to do battle for the cause and kingdom of Christ, what a Gideon's Band we would have! The hosts of Israel would soon be victorious over the powers of evil. If we, as laymen throughout the whole church, had on the whole armor, fully alive and on fire with the love of the souls of our fellow-men, the ministry would be revived and fired to a more intense zeal and power in the service of God; this would reflect back again on the laymen, and the result would be that a mighty tidal wave of revival would come upon the church which would sweep everything before it, and the kingdom of our Lord and Christ and the millennial glory would be upon us before we knew it.

Brethren, laymen, let us all get into our places, and with Christ, the great Head of the Church, our Bishops, our presiding elders and pastors as commanders, fight a good fight and win a great victory for the Cross of our Lord and Saviour, Jesus Christ!

New Bedford, Mass.

METHODIST INTERESTS IN ITALY

REV. WM. D. BRIDGE.

EVER since my college days, ending '61, I have been deeply interested in Italy and the Italians, studying in private their fascinating language under Prof. Huber, and continuing my knowledge by reading our Italian Methodist literature and other Italian publications since my delightful sojourn in Italy in 1887.

Methodism in Italy is deepening and widening its influence educationally, socially, ecclesiastically, spiritually. In 1892 we had 965 members and 241 probationers; now 1,734 members and 544 probationers. Then in Rome alone we had 69 members, now 224. In Milan we then had a total of 141 members and probationers; now a similar total of 250. Other centres have not prospered as well, or even declined; but the general growth has been healthy. Under Bishop Vincent's prudent superintendence and the wise and experienced direction of Rev. Dr. Burt, greater hopes than ever are cherished and broader plans projected for the ensuing four years.

The Epworth League in a suitable Italian dress is already becoming a strong force making for righteousness in several important churches. The spirit of revival has been felt in many places. In Rome and other places revival meetings lasting several weeks have been so fruitful that could St. Paul himself have returned, as an evangelist, to his old field of labor, he would have found himself congenially at home and in spiritual fellowship in our great Methodist centre on Via Venti Settembre and in other centres of evangelization. Two new "locali," or revival halls, have been opened in Rome alone where thousands have heard for the first time the genuine Gospel. These last have been without expense to the Missionary Society. One of these is just outside Porto Pia, the famous gateway through which the "Italians took Rome" on the 20th of September a quarter century ago.

The work of the Woman's Foreign Missionary Society is meeting with marvelous success considering the known and sure obstacles and opposition it must meet in the very centre of Roman Catholic power and influence. Since the return of Miss Hall to this country, Miss Eva Odgers, assisted by Miss Bowne, has conducted the work in the Female Institute on Via Garibaldi. Priests and nuns have sought to crush it, and have not succeeded.

The International Institute for Young Ladies, located at Rome, which aims to be the Lasell, or the Wellesley, of Italy, is meeting with unexpectedly large success. Our latest report gives 145 attendants, of whom 49 are "resident." They come from all parts of Italy, from Sardinia and Sicily, and are from prominent families, being the daughters of persons in public professions, teachers, etc., many of them Catholics in name and per tradition, but all of them free in fact, and many of them independent as regards religion; and these daughters represent the intellectual flower of the Italian women. There are several English and American young ladies in

GOV'T. LUNCHES

Eminent Doctor Orders Grape-Nuts

An old physician in Washington, D. C., comments on the general practice government employees have of taking with them for luncheon buttered rolls and a variety of non-nutritious articles of food which they bolt down and go on with their work.

Ultimately dyspepsia and gastric troubles ensue, and in all such cases where he has been called in for consultation, the orders have been to abandon all sorts of food for the noonday lunch, except Grape-Nuts, which is a ready-cooked, predigested food and a concentrated form of nourishment.

This is eaten with a little fresh milk or cream which can be secured from the vendors who pass through the buildings during the noon hour. The doctor says: "For many reasons I would prefer not to have my name used publicly. Do not object to your furnishing same to any honest inquirer. I have been prescribing Grape-Nuts in numerous cases for about a year and a half and am pleased to say my patients have reason to be thoroughly satisfied with the results. I am myself a strong believer in Grape-Nuts and shall continue to be, so long as the preparation gives the results I have obtained thus far." The doctor's name can be had of the Postum Cereal Co., Ltd., Battle Creek, Mich.

the International Institute, all of advanced standing in their studies, both giving much and gaining much by their fellowship with these brightest and best of Italy's fair daughters. Instruction in the English language and literature, which would have been given by Miss Walden, daughter of Bishop Walden, but for her untimely decease, is given by the daughter of the celebrated Wesleyan minister of London, Hugh Price Hughes. Music, art, archaeology, etc., are all taught by the most thoroughly equipped of Rome's professional instructors.

The Institute for Young Men, corresponding to our denominational academies, is highly prosperous. A veteran Garibaldian, financially unable, but greatly desirous, to put his son under Methodist influence and instruction in the Institute, through an old general, Ponzio Vaglia, presented his case at court, and the late King Humbert pledged an annual sum of four hundred lire for as many years as the young man should be in the school.

Our School of Theology in Rome, by latest report, had a total of 24 enrolled members — fourteen in the regular theological course and ten in the preparatory. Of this total three are candidates for the ministry in the Baptist Church, two in the Wesleyan, and one in the Waldensian. Much of good for the Italy of the future is bound up in the work accomplished in this our School of Theology.

East Orange, N. J.

"All Purchasable?"

[From Bishop Potter's address in Philadelphia, Jan. 9.]

A CONVICTION has come to pass, which exists all over this land, that there does not exist a man who is not a purchasable man. About a year ago there came into my study in New York some one whom I had never seen, a stranger, whose name upon his card I did not recognize, and whose errand I could not divine.

"Sir," he said, "I am from such and such part of the country. A fierce political campaign is now in progress there. One of your clergy (it was in a territory and not in a city) is attacking from the pulpit the moral character and moral standards of a gentleman, a candidate there for a very high office, whom I represent."

I said, "I have not any clergymen out in that part of the world. I have no more jurisdiction there than you have."

He said, "Perhaps not in the sense you mean, but it is one of your men."

"What do you want me to do?" said I.

"I want you to stop it," said he, "and I am authorized by the distinguished gentleman whom I represent to say that if you will stop it he will make it worth your while."

I felt like saying, "It will come high." I got up and walked to the door. I opened it and stood there. He looked there a moment in some perplexity. I said, "Does it not occur to you, sir, that this interview is at an end?" He went out.

I mention that incident as a proof of the statement that I have made here. Here was a person in a distant part of the country, a candidate for a very high position, who had not the smallest hesitation in sending an emissary to me with an intimation that it were prepared to silence a speaker, who was saying disagreeable things, money would be paid to make it worth my while.

The appalling fact is that from the top to the bottom of our social structure — the

judge upon the bench, the legislator in the halls of legislation, the magistrate in the law courts and the policeman on his beat, are all believed by the great majority of the people to be purchasable men. That such a suspicion should exist, is itself a dishonor so deep and damning that no decent community ought to be willing to rest in it for an hour.

East Greenwich Academy

REPORT OF VISITORS.

On Nov. 5, the official visit by the visitors of the New England Southern Conference to East Greenwich Academy was made. It was a splendid day for such a visit, and the natural beauties of the place where the Academy is located never appeared to greater advantage. From the porch of the Academy the waters of Narragansett Bay could be seen flashing in the sunlight for miles, and the intervening foliage, painted with the glories of autumn, made a picture long to be remembered. It was not surprising that those of the visitors who were unfamiliar with this location should express surprised admiration at the charm of the place.

The visitors inspected thoroughly every part of the Academy. Everything was found orderly, cleanly and wholesome throughout. The classes of the school being in session, the time was so divided that every class received a visit from at least one visitor. The methods and work of each teacher were studied, and we are convinced that the school possesses an enviable corps of able and conscientious teachers, who love their work as Christian educators. The discipline of the scholars and the intelligent interest manifested by them in their work impressed us favorably.

As no training of the mind can be of much value unless it has a good physical basis to build upon, the culinary establishment of the institution was by no means neglected in our inspection. We found this department was all that could be desired. The food was substantial, well cooked, and abundant. Indeed, as our own school-day experiences in this matter came back to us while we sat in the beautiful dining-room at the well-served tables, we rather envied the present students. Parents may rest assured that not only is the growing mind provided for, but, what is equally important, the growing body also.

We of course noticed the large increase in the attendance, this being much larger than it has been for several years. There was also a general air of prosperity about everything connected with the institution which augurs well for the future and speaks with no uncertain sound of the present management.

We found that the Principal, by his tact, courtesy and genuine Christian character, has endeared himself to teachers and students alike. Under his careful administration and inspiring leadership, and the hearty co-operation of the friends of the school, the difficulties of the past are being overcome, and the future of the school never looked more promising than at present. It needs no special insight to discern that Principal Field is the right man in the right place.

As we examined the dormitories of the school, crowded as they are, we could come to no other conclusion than that a new dormitory is an imperative necessity at once. It is with pleasure that we learn that a goodly sum is already in hand for this project, and it is hoped that by next year this great need will be met. From the plans of the proposed building we judge that it will be one worthy of the place.

We were delighted to learn of the unusual spiritual interest manifested during this term among the students, showing that the spirit of Methodism was still paramount in its influence, and that the moral and religious atmosphere of the institution is the same as ever. The great advantage of our Conference Academy is that while the needs of secular education are fully met, each individual student's moral and religious training receives a sympathetic and personal oversight, the value of which is simply incalculable.

S. F. JOHNSON, Chairman.
WILLIAM KIRKBY, Secretary.
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Semi-Centennial at Maple Street Church, Lynn

THIS delightful anniversary was observed, Dec. 27 to 31, 1900. It was an occasion of inspiring interest and profit. Jesse Lee formed his first class in Lynn on Feb. 20, 1790. It was composed of eight members. The member of this class who survived all the rest was Deborah Mansfield. She entered into her rest, April 22, 1853. Maple Street Church was then in the third year of its growth, and among its most devoted members, who also helped to organize it, were three of the children of Deborah Mansfield (Ramsdell). She had married Abijah Ramsdell and moved to Gravesend, now Glenmere. The three children were Robert, whose widow, Mary Ann (Vickary), now resides in the same house in which she was married, just across from the church. She is an honored member and honored mother of these present members: Harriet E. Sanborn, Ann Maria Hunt, Charles Henry Ramsdell, and Clara Vickary Townsend. The second child of Deborah Mansfield Ramsdell referred to was Oliver Ramsdell, whose gifts of several

Gravesend, and it was placed on wheels and moved here to be our church. Dr. John W. Lindsay preached the dedicatory sermon on Dec. 27, 1850, and served as its first pastor under the appointment of Presiding Elder Binney. In two years the church outgrew the house. It was then cut in two parts from the ridgepole, these sections pulled apart, and fifty feet built into the middle. Dr. Lindsay now came back and dedicated the middle of the church.

In 1872, under Rev. John Lansing, the present edifice was erected. It has never been free from indebtedness, but the debt is now reduced to about \$4,000. When this new church was to be dedicated, the brethren voted to request Dr. Lindsay to come and preach the sermon, but other arrangements were made, and Dr. Fales H. Newhall preached the sermon. Mr. Lansing secured the services of Mrs. Maggie Van Cott, and a great revival took place in the new church.

On this fiftieth anniversary occasion Rev. Dr. Lindsay made glad the hearts of the people by his presence with them. Maple St. has sent out six preachers from her membership, and four of her pastors have



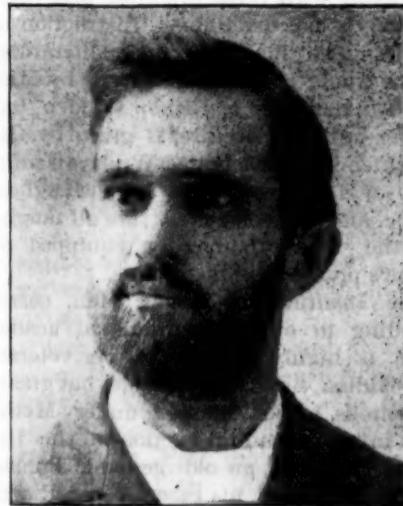
THE DANVERS POTTERY WHICH FATHER WILLARD ATTEMPTED TO SAVE TO METHODISM, WHICH FINALLY BECAME MAPLE ST. CHURCH

thousand dollars and the present parsonage, and his spiritual activities, enshrine his memory in the affection of the church. The third was Sally Ramsdell (Blood), a most earnest worker in the early church, and mother of Josiah B. Blood and Emma E. King, who has been for nearly forty years the efficient president of the Ladies' Aid Society. Thus is the church related to the first class of Jesse Lee. It is of special interest to note farther that the sister of Deborah Mansfield was the grandmother of our first pastor, Dr. John W. Lindsay.

The forerunner of this church at Maple Street was Rev. Elijah Willard, who held prayer-meetings in a school-house, which building still stands in our ward, on the premises of Charles F. Richardson. It is more interesting to note that the Methodists in Danvers, though very weak, had secured an old pottery for a church. Father Willard was called to go and help them. Though he did his best, and though St. Paul's and Lynn Common both contributed, the Methodists were unable to keep the building, and it passed into other hands and was moved to Peabody, where it became a Union Church building. The Freewill Baptists of Lynn next secured the structure, and had it moved to Lynn for their house of worship. From them it passed to the Quakers, who used it for a school-house, but who finally sold it to the Central Congregational society of Lynn, who moved it to Silsbee Street for their society. In 1850 Isaiah Parrott, Robert and Oliver Ramsdell, Timothy T. Crane, Baxter Gregory, Henry Skerry, Theodore Lewis and others, bought it for the Methodist Episcopal society in

become presiding elders. From her efforts have sprung up three other churches —

A. M. Osgood, '61; John S. Day, '63; N. D. George, '65; Ichabod Marey, '66; Franklin G. Morris, '69; John A. Lansing, '70; Al-



REV. E. E. SMALL
Pastor Maple St. M. E. Church

bert Gould, '73; Garrett Beekman, '75; Loranus Crowell, '77; Edward A. Manning, '78; J. W. Dearborn, '81; W. B. Toumin, '84; J. O. Knowles, '87; Fayette Nichols, '89; T. Berton Smith, '91; Edward Higgins, '93; Edward E. Small, '96.

Re-enforcements for Africa

Bishop Hartzell has recently secured a number of workers for Africa. Rev. David A. Carson, of Hanson Place Church, Brooklyn, N. Y., is now on his way to Garraway Station, Liberia. He is a Scotchman, and has already had experience as a missionary in Africa. Miss Dunham, a colored lady from Little Rock, Ark., sails with him, and goes out to become the wife of Prof. Davis, of the College of West Africa. Rev. E. R. Gravelly and wife, and Rev. J. A. Foust, graduates of our schools in the South, three excellent colored people, will sail in a few days for Liberia. Rev. E. A. Ball and wife, of Minnesota, have been selected to go to Malange, in the West Central Africa Mission Conference. Rev. R. Wodehouse and wife, of the New York East Conference, go to take



MAPLE ST. METHODIST EPISCOPAL CHURCH, LYNN, MASS.

Broadway, Highlands, and Lakeside. Her pastors have been: John Lindsay and W. H. Hatch, 1850; Mark Staple, '51; Daniel Richards, '52; A. D. Merrill, '54; H. C. Dunham, '56; O. S. Howe, '58; J. A. Ames, '59;

charge of the church work among the Europeans at Umtali, East Africa. Prof. Geo. H. Reidboldt goes to take the principality of the New Umtali Seminary, a school among the Europeans of the same place, to be followed by his wife a year later. Mr. George A. Odum, son of

Rev. George Odum, of the Michigan Conference, goes to take charge of the Agricultural Department of Old Umtali Industrial Mission for natives. He is a graduate of the Michigan Agricultural College, and has had large experience in theoretical and practical farming.

THE CONFERENCES

EAST MAINE CONFERENCE

Bangor District

Bangor, First Church.—The old year went out and the new was ushered in with conditions auspicious in this church. A very pleasant and inspiring watch-night service was held, the large vestry being crowded to the doors. Revs. J. Tinling, M. S. Hill, F. L. Hayward, A. E. Luce, and G. J. Palmer, and Miss Amanda Wilson were present and contributed to the very great interest of the occasion. The only unpleasant thing was the thought in the minds of all that they so soon were to part company with their esteemed pastor, Rev. H. E. Foss, D. D. Upon whom his mantle will fall is another interesting question, which we would gladly answer if we could.

Grace Church, Bangor, also held a most interesting watch-night service. The pastor, Rev. J. M. Frost, was assisted by Rev. Mr. Jackson, of Bangor, and Mr. Halliday, Sunday-school field agent, of Portland. The pastor is held in highest esteem, as was evinced when the members of the third quarterly conference unanimously asked for his return for the sixth year. Mr. Frost responded most feelingly and said he desired the Lord's will done, and if he could see a great revival he should be satisfied.

Corinna.—We find our people and the town greatly elated over the practically new church

which is now ready for the plasterers. It is a thing of beauty and convenience, and will cost about \$8,500 when completed. A marvelous work for Corinna. A good part of this is already in hand, and when the dedication comes, in March, we hope to report, "All clear." The pastor, Rev. H. G. Hoisington, is highly esteemed by all, and the work is prospering.

Dixmont.—We spent four days with the good people of East Dixmont, and there was a great interest manifest. Rev. S. A. Prince is much beloved, and we judge the work on the charge is doing well. There are a goodly number of loyal Methodists and true Christians here, and we hope soon to see this appointment come to the front where it belongs.

Hartland and St. Albans.—Our church edifice at Hartland has been greatly improved by the addition of a new carpet procured by the effort of Miss Carrie Lynn. Electricity has been introduced and lights furnished free by the Lynn estate. The pastor, Rev. C. E. Petersen, is raiding upon a mortgage of \$500 on the church which he is sure will be conquered before Conference. Mrs. H. C. Fuller has presented the church with fifty new hymn-books and the parsonage with an elegant range. The church at St. Albans has new pulpit chairs which are a great addition to looks and comfort. The pastor's salary is over-paid and he was well remembered at Christmas. The work looks well.

Pittsfield and Palmyra.—An old-fashioned quarterly meeting has been held at Palmyra, which was greatly enjoyed by ministers and people. The pastor and wife were remembered at Christmas by the gift of a rich purse of money, besides other useful presents. A good people and generous, and the pastor, Rev. A. E. Luce, is satisfied and happy.

Many of our charges held watch-night services and some are engaged in earnest revival work.

We hope to report blessed revivals later on. Our preachers generally were kindly remembered at Christmas, and good feeling prevails.

E. H. B.

Bucksport District

Cooper.—The pastor, Rev. J. H. Barker, assisted by Revs. O. G. Barnard and H. E. McFarlane, held a successful series of revival meetings at this place. It is to be hoped that a substantial gain to the church may be the result. For many years the work at this point has been in a very discouraging condition. We hope for better days.

Eastport.—This church has been blessed with a gracious revival. The pastor reports 45 conversions and 25 received on probation. No doubt this accession to the membership will add much to the strength of this society. Rev. C. T. Coombs is having a very successful pastorate.

Lubec.—Favorable reports come from this charge. A good interest prevails, and the services are well attended. The pastor, Rev. C. L. Banghart, is aided in a series of meetings by Rev. H. E. McFarlane. He writes hopefully, and is looking for a general revival. The salary is paid to date.

Hampden and Nealley's Corner.—These two charges are under the care of Rev. M. S. Hill. He is seeing an increased interest. Congregations are growing, and a hopeful feeling prevails. It is the prayer of the church that they may witness a return of its "old-time" power and influence.

Millbridge.—This church is witnessing a marked advance on all lines. All the services are largely attended. The Sabbath congregations are increasing, and the prayer services have not been so largely attended for a score of years. A plain, pungent putting of gospel truth is having a salutary effect. The pastor, Rev. M. T. Anderson, has opened up work in outlying districts where but little has been done for many years. The people appreciate this effort to help them. A leading member of the church said: "We are in the most prosperous state we have been in since I became a member of the church."

Harrington.—The pastor, Rev. E. A. Carter, has been laid aside by serious illness. He was obliged to resort to surgical treatment. It is hoped that this will bring a return of perfect health. He has taken up his work, and as strength will permit will carry it forward. His efforts have been well received. This is too hard a field for any but a man of strong physical power.

Pembroke.—The year has been in some respects a most trying one for the pastor, Rev. J. T. Moore. His wife has so far recovered from the serious accident of last spring as to be able to lay aside crutches; but the shock seriously affected her health. The church here labors under the disadvantage of poorly located houses of worship. All things considered, Mr. Moore has been successful in his work.

South Robbinson.—Eleven persons have been admitted to the church since Conference, and it is expected that others will be received before the close of the year. Rev. A. D. Moore, the pastor, has been earnest and devoted in his work, and his labors have not been in vain. This is his first appointment since his admission on trial. He has given "full proof" of his call into God's service.

Winterport.—The church is advancing on all lines and on all parts of the charge. A deepening interest is manifested in and out of the church. The Sunday-school has doubled its membership and is still growing. Several have been converted, who will make a strong addition to our force in this place.

On the whole, the outlook on the district is very hopeful. Interesting watch-night services were held on several charges, with favorable results.

D

MAINE CONFERENCE

Lewiston District

Harpswell and Orr's Island.—Rev. C. H. Young is doing hard and faithful work both as pastor and superintendent of schools. He is giving the people of Bailey's Island an occasional service this winter. If we had more missionary money, two preachers ought to be appointed to this large field for a few years, and then the work might demand them perma-

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THE GOSPEL ACCORDING TO

ST. MARK.

CHAPTER 1.
9 Baptism and preaching of Jesus. 16 Call of four disciples.
THE beginning of the gospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Gā'l-lee, and was baptized of John in Jōr'dan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
12 And immediately the spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days, tempted of Sā'tan; and was with the wild beasts; and the angels ministered unto him.

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nently. Robert Alexander, twenty-six years old, one of Mr. Young's teachers, a most estimable young man from a Methodist home, was drowned a few weeks ago. His body was recovered. It cast a deep gloom over the community.

Mechanic Falls. — The pastor, Rev. A. Hamilton, is building up neighboring charges by giving a large number of church letters. But others have come in to take their places in part. The church has a good deal of courage and pluck. Mrs. Hamilton is doing a great work for the children. Things are moving very pleasantly at Minot.

South Waterford and Sweden. — Sunday, Dec. 30, was an ideal day to be in the country; weather and sleighing were perfect. This charge has no supply this winter, so the people seemed really hungry for the Gospel; and when people have a good appetite, they are not finical in reference to the style of the service. At South Waterford the Universalists have no preaching this winter; and on this Sabbath the pastor of the Congregational Church at Waterford "Flats" was sick. We were invited to occupy the Grange Hall, and had a fine and exceedingly attentive audience. A good audience was present at Sweden in the afternoon, and quite a good number partook of the sacrament of the Lord's Supper. The parsonage is rented, but we gave notice that it would be wanted at Conference time.

East North Yarmouth. — Rev. J. H. E. Rickard is doing a good work here. A flourishing Home Department of the Sunday-school has been formed, class-meetings have been revived, and 3 have recently joined on probation. The pastor has a good helper in his wife. He will apply for admission to the Conference on trial next April.

Bridgton. — Rev. D. B. Holt is the first man in our Conference who has been invited to return for the sixth year, and, I think, he was the first man to stay five years. He has made 162 calls during the last quarter. Special services were held in November; one was converted and a few reclaimed. The congregations this winter are the largest of his pastorate; on pleasant Sundays the house is well filled. On an average 46 testimonies are given weekly in the class, Sunday morning, and Epworth League meetings. The Sunday-school has a membership of 175, and the Home Department 40; the Junior League numbers 40. The Juniors have made donations to the Deaconess Home and to the Home for Little Wanderers in Boston. The W. F. M. S. and W. H. M. S. are active. A barrel valued at \$47 has been forwarded, and local work has been done. The church property is insured for \$5,000, and will be reported free from debt at the next Conference. This church has a very fine choir. A cornetist, as well as organist, assists. Mrs. Holt is superintendent of the Junior League, and a member of the choir. Finances are well up, and the benevolences are not neglected. At Christmas Mr. Holt received a fine Morris chair.

Naples and Sebago. — Rev. C. R. Lamb and his wife are much liked, and things are moving well on all lines. Jan. 6, the presiding elder preached three times, attended love-feast, administered the sacrament of the Lord's Supper, held a quarterly conference, and rode twenty miles. Not a bad beginning for the new century.

Miscellaneous. — The writer attended interesting Christmas exercises at Brunswick and at Hammond St., Lewiston. At the latter church a very fine Cantata of Santa Claus was given. The people have been very generous with their pastors. These are a few that have come to our notice: A fine gold watch, with numerous other presents, to Rev. C. C. Phelan; \$25 and other valuable presents to Rev. E. W. Kennison and family; a good sum of money to Rev. G. D. Holmes; a fur coat, sleigh, barrel of flour, etc., to Rev. W. H. Congdon; a fine book-case, and other valuables aggregating \$40, to Rev. C. A. Brooks.

Watch-night services were very generally held, with excellent results. At Brunswick a man and his wife who have been backsliders for more than twenty years were reclaimed. At Yarmouth and Freeport the revival seems to be perennial. A pastor of another district said to me that the church at Yarmouth has had greater relative gain during the last five years than any other church in the Conference.

The Week of Prayer is being very generally observed.

N. E. SOUTHERN CONFERENCE

New Bedford District

Fall River, Brayton Church. — Five were received on probation and 2 by letter at the January communion. The church has issued a manual, containing 24 pages, the size of the Year-book. It is printed on fine calendered paper, has a cut of the pastor as frontispiece, a membership directory and the various departments of church work clearly set forth. It is from the press of A. J. Shorelton & Co., members of this church. The pastor, Rev. E. E. Phillips, has distributed handsome Twentieth Century Greetings. Misses Frost and Simpson, evangelists, who have rendered such valuable help to many of our pastors, will begin labors here in February.

Fall River, First Church. — Seven were received on probation, Jan. 6. This makes total of 79 since Oct. 1. It is a significant fact that 47 of these were baptized in infancy. Sunday, Jan. 6, 27 received baptism. Of the remaining six, four intended to have been baptized, but were unavoidably detained. There have been twelve seekers in the last two Sabbaths. Rev. S. O. Benton, D. D., is pastor.

Fall River, Quarry St. — Nov. 4, 2 were baptized, 1 received on probation, and 1 by letter. The pastor, Rev. E. F. Studley, is abundant in labors. The Week of Prayer was observed, the pastor preaching each evening. The benevolences have nearly all been taken. The results were very gratifying.

Cataumet. — On Sunday, Jan. 6, 6 new members were added to the church — 3 on probation and 3 by certificate — including Mr. and Mrs. Geo. E. Teele and daughter, who have for many years been honored and esteemed members of St. John's Church in Watertown, Mass. Mr. Teele and family are to make their future home within this charge, and have entered fully into all the activities of the church, and will certainly prove valuable additions to the social and religious life of the community. Large congregations have attended the preaching services during the year, and a deepening and extending influence for good has been felt throughout the charge. Pastor Docking is president of a lyceum which meets in the church every week, and it is hoped will prove

an inspiration and educational factor in the life of the young people.

Nantucket. — The last of October the W. C. T. U. held a temperance service in this church. There were very interesting reports from delegates to the State convention. Nov. 11, the Sunday-school held a harvest concert. The collection was for Home Missions. Nov. 21, the Epworth League held a supper and entertainment in the vestry, and 108 attended. The proceeds — \$28 — more than paid all outstanding bills. Dec. 5, the semi-annual election of officers occurred. The reports showed the League in splendid condition. On the following Sunday the pastor, Rev. J. O. Rutter, delivered a very helpful address, followed by a consecration service. The Christmas celebration was a sermon by the pastor in the morning, with concert exercises by the choir and older members of the school in the evening. The usual exercises on Christmas night were especially enjoyable. There were the usual trees and a ship gaily dressed with presents on masts and sails, with boys in officers' and sailors' suits singing glad tidings of peace. It was received with delight by the large audience of nearly seven hundred. The pastor was well remembered. Dec. 30, 3 were baptized, 2 recently converted, were received on probation, and 1 into full membership. Watch-night was observed in the usual old-fashioned Methodist way. A deep spiritual interest prevails. The pastor is giving earnest heart-work to this people. Greater results are expected.

Cotuit. — Sunday, Jan. 6, was a "good day" with this church. One infant was baptized and 3 adults; 7 were received in full, and 3 on probation. The pastor, Rev. C. H. Taylor, has been delivering a series of four Sunday evening sermons on, "What Then?" — "If the Lord be God?" — "If any Man wills to Follow Christ?" — "If in This Life Only we have Hope?" — "If the Door be Shut?" Special meetings are now in progress.

Sagamore. — The Christmas season was one of delight and profit. Beside the usual gifts of candy and fruit, the school and their friends were served to ice cream and cake. The pastor and wife were remembered with generous sums of money. The watch-night service was well attended. Nine young people read papers on the

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progress of the century, both secular and religious, with pen pictures of noted Methodists. Dr Duryea's vesper service was used. Refreshments were served. The service closed with prayer, testimony and consecration. Rev. E. W. Goodier is pastor.

L. S.

Brockton and Vicinity

West Abington. — During the past two weeks a most gracious revival has been in progress on this charge. Rev. H. B. Cooper, the pastor, has been assisted by Rev. Joshua Monroe, the organizer of this church. Sunday, Jan. 6, 8 were received on probation. Monday evening, Jan. 7, the second anniversary of the Lewis A. Core chapter of the Epworth League was celebrated. Delegations were present from East Weymouth, Whitman and Rockland. The church was filled with an eager and happy crowd of Epworthians. This writer made an address. Rev. J. S. Bridgford, of Hull, followed with interesting and stimulating remarks. After a number of excellent speeches by visiting Leaguers, a social hour, during which refreshments were served, was enjoyed.

East Bridgewater. — Sunday, Jan. 6, Rev. John Pearce received 3 by certificate and 1 on probation. A watch-night service was held. A beautiful baby carriage and other tokens of affection gladdened the hearts of the inmates of the parsonage at Christmas time.

East Weymouth. — Sunday evening, Dec. 23, the choir of twenty voices gave a most delightful Christmas concert in the church auditorium. At the watch-night meeting, Rev. J. S. Bridgford, of Hull, preached an inspiring sermon on "The Pre-eminent Christ." Since rally day fifteen new names have been added to the membership roll of the Sunday-school. Jan. 6, 200 were present at the session of the school. On Jan. 1, 140 members of this school commenced a system of daily Bible reading, under the direction of the pastor, Rev. J. H. Allen. The Literary department of the Epworth League is doing good work. The general subject of the plan of study for 1900 and 1901 is "America in the Nineteenth Century."

Bridgewater. — Rev. N. C. Alger, Jan. 6, received 3 by certificate, making 29 who have joined the church since Conference. Prosperity smiles upon this people.

Brockton, Central Church. — Dr. Kaufman, Jan. 6, received 5 by certificate and 3 on probation. The annual meeting of the Sunday-school board was held, Monday evening, Jan. 7. The total membership of the school is 851. Dr. E. E. Goodwin was elected superintendent. The pastor has been asked to make an address at the San Francisco League Convention. This church is observing the Week of Prayer. Mrs. William Franklin, of India, spoke on Wednesday evening, Jan. 9.

South Braintree. — Rev. J. S. Bell is happy in his work. The watch-night meeting was a success. A husband and wife were forward for prayers. At the Christmas season the parsonage was invaded by a troop of friends who left behind them gifts including a purse of \$13.

Stoughton. — Jan. 6, Rev. S. M. Beale baptized and received 1 on probation.

Holbrook. — The new pastor, Rev. S. S. Myrick, is doing well and the people seem pleased. If certain suggestions of business materialize, Holbrook Methodism will receive a new impulse.

North Easton. — Rev. P. M. Vinton is laboring for a revival, with indications of success. Sunday, Dec. 30, a holy influence pervaded the session of the Sunday-school, and when the pastor asked all who desired to be consecrated to the service of God to rise, nearly the whole school rose. At the evening service the same question was repeated, with the same result. The children's service held Sunday afternoon at 4 o'clock is an interesting feature of this work.

Campello. — Jan. 6, Rev. H. B. Cady received 1 by certificate, 2 on probation, and 1 from probation. In the evening 2 were seeking God. Rev. J. C. Bartlett, a local elder of this church and formerly of the New Hampshire Conference, is suffering a deep affliction in the death of his wife. Mrs. Bartlett was a woman of wide influence and greatly beloved by all who knew her.

Campello, Swedish Emmanuel. — Rev. Charles Samuelson and his people are so nicely adjusted to each other, and the work is progressing so finely, that the fourth quarterly conference asked that the presiding elder, Dr. Bass, use his

influence to secure the return of Mr. Samuelson.

Brockton, Franklin Church. — Rev. J. N. Patterson, Jan. 6, received a young man on probation.

Hull. — "As goes Hull, so goes the State." If that be true, then there will be a revival of church-going in Massachusetts, for Pastor Bridgford reports that his congregation has in-

creased at least 50 per cent. A Junior League will soon be organized. The pastor suggested at a church service that a Christmas offering for the church might be a good thing; and the following Sunday, Dec. 23, the people brought \$127. Well done! A four days' meeting was recently held. Sunday evening, Dec. 23, a Sunday-school concert, under the direction of Miss Laura Bridgford, was given. The Week of Prayer is being observed, Mr. Bridgford preach-

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ing four nights. The pastor and family were generously remembered at Christmas.

Whitman. — The W. H. M. S. have just sent two barrels of clothing to Boylan Home, Jacksonville, Fla. The congregations are larger than at any time during the present pastorate. The Epworth League is well organized and efficient.

Brockton and Vicinity Preachers' Meeting. — Monday morning, Jan. 7, an unusually large number of ministers gathered at the rooms of the W. C. T. U., Central St., Brockton, for their regular monthly meeting, and enjoyed a rich intellectual and spiritual treat. The social hour was a delightful one, but the chief interest centered in a paper by Rev. J. H. Allen, of East Weymouth, on "Are the Theory and Practice of Methodist Conversions Biblical?" Mr. Allen took the affirmative, and the unfolding of the subject indicated the skill and power of a master workman.

G. E. B.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont Street. — A quiet but steady advance on all important lines is very gratifying to the members and friends of this time-honored church. While the pastor, Rev. C. E. Davis, has bent all his energies on pastoral and revival lines, the material affairs of the church are growing brighter and brighter. Since the dawn of the new century, 50 have joined the church on probation, and 57 have joined the church in full since the beginning of the present pastorate last April. The Christmas festivities were unusually interesting. Each member of the pastor's family was kindly remembered.

Southbridge. — The Sunday forenoon congregations are very much increased, and a throng of people attend the evening revival services, while the week evening prayer and class-meetings have more than doubled in numbers and interest. The *Southbridge Herald* of Jan. 5 says of the "old and new century watch-meeting: " "Such a watch-meeting as was held at the Methodist church last Monday night is not often enjoyed, and it will long be remembered by the 125 persons present at the first part of the meeting and the 90 who remained until the close at midnight." Sunday, Jan. 6, 14 young men were received into the church by the pastor, Rev. C. H. Hanaford. During Mr. Hanaford's pastorate of a little more than twenty months 37 persons have been baptized, 56 have been received on probation, and 56 into full membership. Twenty new members of the Epworth League have been received within a

few weeks. There have been twenty-five or thirty seekers in the meetings recently.

West Medway. — Special services have been held here the past two weeks under the direction of the pastor, Rev. Arthur Wright. The first service was on Friday, Dec. 21, with a sermon by the pastor and singing by Mrs. Anna L. Bell, of Milford, formerly of the Lilhatansu Quartet. Christmas Sunday Rev. Ernest L. Mills, of Somerville, preached two strong sermons to large audiences. From Wednesday, Dec. 26, to Sunday, Jan. 6, there were services every night, with preaching by Rev. C. K. Hudson, of Iowa, a student in the School of Theology. Mrs. Hudson and Miss Bertha Bullard, of West Medway, were the soloists for the meetings. The results are not all yet manifest, but the meetings have been a great help to the members of the church, and three conversions are reported. The cantata Christmas evening was especially worthy of praise. A change has recently been made in the hour of preaching service from afternoon to morning, which is giving satisfaction. The Junior Epworth League, which was organized last August, is proving very successful.

Cambridge District

First Church, Somerville. — The "Gospel Ten" from Boston University School of Theology spent three days with the First Church, Somerville, to the delight and profit of the church and congregation. The enthusiasm over these young men and their work is remarkable. The official members enjoyed them as much as the young people, and, in the language of the boys, "The Ten are all right." There were seekers at every service, and there was a grand climax on Sunday night when the altar was crowded with adult penitents honestly seeking the Lord. One of the strongest points in the work of the Ten is their influence upon the men of the congregation. The young men might be expected to enthuse over men of their own age, but the older men are as pronounced in their good opinions of these promising young ministers.

Graniteville. — A very interesting and helpful watch-meeting was held. Mrs. Stebbins, of Deerfield, helped in the service by singing several impressive solos. Sunday, Jan. 6, all present in Sunday-school wrote their names in a memorial volume, and each was given a souvenir card. One of the mothers in Israel, Mrs. James L. Moss, passed away, Dec. 31. She will be greatly missed. The pastor, Rev. J. Alphonso Day, made nearly one hundred New Year's Day calls, and left a dainty souvenir at each place.

Fitchburg, First Church. — On Sunday, Jan. 6, 28 were taken on probation, 1 into full connection, and 2 by letter. The special meetings continue, the pastor, Rev. W. G. Richardson, preaching each night. In the *Christian Advocate* of Nov. 8, Dr. Frank Mason North, in his article on "The Census, the City, and the Church," shows that Fitchburg Methodism in the last ten years has made a net gain of 132.1 per cent. One of the present helpful signs is the large number of young men taking an interest in, and joining, the church. Watch-night was observed by a union service, in which nearly all of the churches of the city took part. The city paper spoke of it as "a time never to be forgotten." New Year's Day the pastor and wife kept open house, when more than three hundred of these parishioners and friends called with their happy greetings.

Lynn District

Lynn, Trinity. — Impressive watch-night services were held, a hundred being present and remaining to the close. As the midnight hour struck every one was kneeling in prayer. The pastor, Rev. William Full, has been holding special services for two weeks, assisted by Evangelist J. E. Fischer, of Wickford, R. I., resulting in several conversions. Fifteen have united with the church, and there are more to follow.

Lawrence, Parker St. — Sunday, Jan. 6, 17 persons were received on probation, 1 was received by letter, and 5 were baptized. Dr. Thorndike preached a sermon of remarkable power and spiritual uplift in the morning. All the year a steady revival interest has prevailed, and the above-mentioned persons were converted in the regular services. The class is the banner class on the district in point of attendance, James Green, leader. Through the watch-night service 250 people remained. Papers were read by

the young people on "The Achievements of the Nineteenth Century," "The Great Men of the Century," "America One Hundred Years Ago," "One Hundred Years of Methodism," "A Peep into the New Century." Recitations and special music completed a delightful literary program. At the close of the love-feast, in which one hundred testimonies were given, five persons were forward for prayers. The reports at the fourth quarterly conference showed this society to be in excellent condition and doing aggressive work under the faithful leadership of the pastor, Rev. W. H. Marble, who has been cordially invited to remain for the fifth year.

Lynn, Boston St. — The morning of Jan. 6 witnessed a beautiful service never to be forgotten. The "Gospel Ten" had visited this church and had found running a full flood-tide of spiritual life. Since that date neither effort nor grace had abated. On this morning the pastor, Rev. F. C. Haddock, D. D., assisted by Mr. Quickmire, of the "Ten," baptized 21 of the young people, received on probation a new class of 29, and received from probation 7 others. The official board stood within the communion rail and welcomed with the pastor the new-comers with the right hand of fellowship. During the services "I will never cease to love Him" and "I'll live for Him" were sung with tremendous effect. It was springtime in that congregation, and there were many showers of the heart. The service closed with the Lord's Supper administered to probationers and new members. Boston Street Church is a very much alive company. The Gospel has lost none of its power.

Lynn, First Church. — On Jan. 6, 237 partook of



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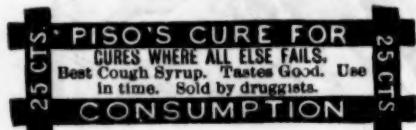
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Statement of a Noted Physician

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisic and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before March 10. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 254 Jackson St., St. Paul, Minn.



the communion, 8 were baptized, 1 received into full connection, and 12 on probation, eight of whom were young men. In the evening many people were turned away from the church, not being able to get in. Some of the older men said: "We never saw a greater day than this in the church." A large number of boys and girls have indicated their desire to unite with the church on probation, and are in training under the pastor, Rev. Dr. R. L. Greene, for that event.

W.

Worcester and Vicinity

Watch-night services were held in Park Ave., Lake View, Leicester and Jefferson, with very encouraging results. At Park Ave. and Lake View, at the close of the old year and the beginning of the new, the congregations adjourned to the lawns in front of the churches and sang some appropriate hymns. In all the charges named, the superintendent and pastor of these new churches and appointments, Rev. Alonzo Sanderson, was very ably assisted in the watch-night services: At Park Ave. by Rev. Perry H. Murdick, of Boston; at Lake View by Rev. B. L. Jennings, of the School of Theology in Boston; at Leicester by Rev. H. W. Hook, also from Boston University; at Jefferson by the evangelist and assistant pastor, Mrs. Caroline Pearce.

At Park Ave., Lake View, Leicester and Jefferson, some very interesting conversions have recently occurred. Among them are some young men and women of promise, including two young men and their wives. These new appointments, Leicester and Greenville, Lake View and Tatnuck, Park Ave. and Jefferson, are expected to receive pastors at the coming Conference, which is to be held at Spencer, and will be essentially self-supporting. At Leicester several valuable additions, five in all, were received on the 13th. The work at Greenville has had a year of marked prosperity. The superintendent's assistant here, Rev. H. W. Hook, is highly esteemed; so also is Rev. O. E. Van Slyke at Jefferson, Rev. B. L. Jennings at Lake View, and Mrs. Pearce as general assistant and pastor.

H. H. P.

Springfield District

Springfield, Grace Church. — On Jan. 6, 6 persons were received by letter. In connection with the communion service an unusual ceremony was observed, when the officers and teachers of the Sunday-school were installed by the pastor, assisted by A. J. Pease, the first superintendent.

Union Revival Services. — There have been some seekers of religion at the union revival

services conducted by the Methodist churches of the city.

Greenfield. — The watch-night service was largely attended, at least two hundred being present, of whom not less than 125 remained till the close. Sermons were preached by Rev. W. C. Townsend, the pastor, and Rev. C. E. Beals, of the Second Congregational Church. "A delightful spiritual presence pervaded the audience." The pastor and his family were bountifully remembered at Christmas. A debt of \$3,200 has burdened the church since the new house of worship was erected, crippling the work in various ways. Under the energetic leadership of Mr. Townsend more than \$2,700 has been pledged, including \$500 promised by the Ladies' Aid Society, and there is a good prospect of securing the balance before the next Conference session. Seven persons were received into the church on Jan. 13, on which date a series of meetings began, to continue two weeks. Ella Louise, daughter of the pastor, is a student in Boston University.

Orange. — The first Sunday in the new year and new century, we are informed, saw larger numbers at the morning preaching and at Sunday-school than had ever before attended, the number at Sunday-school being 167. A love-feast, at which a large number were present, preceded the usual morning service; and at the latter partook of the Lord's Supper, while 6 joined on probation and 2 in full membership, and 1 was baptized. Revival services have recently been held, with good results. At the watch-night meeting 57 tarried till midnight, and "the Holy Spirit came down in mighty power on the people." In connection with the "Twentieth Century Offering" a fund has been started for removing the debt on the church. Subscriptions taken on Jan. 6 amounted to \$303; and it is expected to increase this amount to \$600 in the course of this year. Rev. James Sutherland and his willing people are working unitedly and zealously.

Northampton. — On the first Sunday in January, 8 were received by letter and 17 from probation. In addition, 8 were received on trial. In one recent week, besides attending a meeting nightly, Rev. C. E. Holmes made ninety calls. He is much in favor with his people. "The church seems," so a member reports, "to be in the best condition for a great many years. The Sunday-school is in a better condition than ever before." A noticeable feature of the school is the number of young people between twelve and eighteen years of age. One class contains twenty-eight young men aged about fifteen, sixteen and seventeen; and of this number seventeen are full or probationary members of the church. At Christmas the pastor received a present of \$25, and a like amount was given Mrs. Holmes by the Ladies' Aid Society. Mr. Holmes' son Max has been ill with typhoid fever since Oct. 12, but is now recovering. This society united with those in Williamsburg, Easthampton, and Florence in holding a watch-meeting in Florence. The Congregational Church in the latter place united in the service.

H.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER**HERALD CALENDAR**

Concord Dist. Pr. Mtg. at Suncook, Feb. 4, 5
Manchester Dist. Min. Asso. at Marlboro, N. H., Feb. 5, 6

WESLEYAN ACADEMY BANQUET. — The attendance at the "Twentieth Century Banquet" of Wesleyan Academy, Wilbraham, at the United States Hotel, Thursday, Jan. 17, at 7 p. m., promises to be large. Come one, come all!

L. M. H.

The Industrial Savings & Loan Co., of New York city, whose advertisement appears in these columns this week for the third time, is safely administered and offers a good form of investment. Every depositor is guaranteed by the entire amount of the assets and as these now amount to \$1,300,000, the inducement thus presented is a strong one. The amount of assets was misstated in the first advertisement. It should be as here given.

BOSTON PREACHERS' MEETING. — The Preachers' Meeting on Monday, Jan. 21, will be addressed by Rev. Dr. A. E. Winship on, "The Regeneration of Racals; or, A Study of the Jukes-Edwards Families." It is hoped that an address may also be given by Dr. A. B. Leonard.

Marriages

STORM — CASTERLINE. — At the home of the bride, Dec. 20, by Rev. Geo. W. Crosby, Charles E. Storm, of Owego, N. Y., and Bernice E. Casterline, of Tioga, N. Y.

SWEARS — HAMILTON. — At the Methodist Episcopal parsonage, Unity, Me., by Rev. Willis A. Luce, Edgar W. Swears, of Albion, and Susie A. Hamilton, of Unity.

COLE — STAPLES. — At the Methodist Episcopal parsonage, South Eliot, Me., Dec. 24, by Rev. E. Gerry, Charles I. Cole and Alma A. Staples, both of Eliot.

EPPS — STEVENS. — In Waltham, Mass., Nov. 28, by Rev. James W. Higgins, Charles Bertram Epps and Alice May Stevens, both of Francistown, N. H.

ROGERS — MOULTON. — In Searsport, Me., Dec. 31, by Rev. H. W. Norton, Charles A. Rogers and Grace E. Moulton, both of Searsport.

SADDLER — BERRY. — In Marshfield, Me., Dec. 25, by Rev. D. B. Dow, Everett H. Saddler and Evelyn S. Berry, both of Marshfield.

BOWKER — LONGBOTTOM. — In Granville, Mass., Dec. 24, at the residence of the bride's parents, by Rev. J. Alphonso Day, John W. Bowker, of Lowell, and Mabel A. Longbottom, of Granville.

TEALE — HOYT. — In Granville, Dec. 25, at the residence of the bride's parents, by Rev. J. Alphonso Day, Walter H. Teale, of Lawrence, and Isabelle Hoyt, of Granville.

MURPHY — BOWLES. — In Gorham, N. H., Dec. 21, by Rev. W. Canham, Omar J. Murphy and Maria Bowles, both of Gorham, N. H.

WILSON — STEARNS. — In Gorham, N. H., Jan. 6, by Rev. W. Canham, Arthur H. Wilson, of Shelburne, N. H., and Kate F. Stearns, of Boston, Mass.

ADAMS — GRIFFIN. — In Newport Centre, Vt., at the home of the bride's parents, Mr. and Mrs. O. M. Griffin, by Rev. C. W. Morse, Perley J. Adams and Luna Griffin, both of Newport Centre.

HATCH — MANSON. — At the First Methodist Episcopal Church, Kittery, Me., Dec. 24, by Rev. E. Gerry, Walter H. Hatch and Ethel E. Manson, both of Kittery.

ALPHA CHAPTER, B. U. SCHOOL OF THEOLOGY. — Crawford House, Monday, Jan. 21, 12:30 p. m. Dinner, European plan. Paper by W. H. Meredith, '75: "Methodism in England and America."

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OBITUARIES

Through the drear day
They often come from glorious light to me.
I cannot feel their touch, their faces see,
Yet my soul whispers, "They do come to me;
Heaven is not far away."

Carter. — Mrs. Elizabeth Boynton Shedd, wife of Rev. Ira Carter, was born in Springfield, Vt., Nov. 24, 1818, and died in Wahpeton, North Dakota, Dec. 7, 1900, aged 82 years.

Mr. and Mrs. Carter were married by Rev. Charles R. Harding in Springfield, Vt., Aug. 31, 1847, and thus had entered upon the fifty-fourth year of their married life. It is a privilege that comes to but few to pass the golden milestone together and walk three years and more beyond it. The first twelve years of their married life they enjoyed the labors and triumphs of the itinerancy in Vermont and New Hampshire. It then became necessary for them to care for the aged parents of Mrs. Carter, and for this purpose they located in Springfield, Vt. In 1882 they removed to North Dakota. The privations and hardships of pioneer life, which have daunted many a one less brave, were borne by Mrs. Carter with that courage and energy which she possessed in a marked degree.

Four children were born to Mr. and Mrs. Carter, all of whom are living — Edmund H., of Wahpeton, N. D.; Albert J., of Felchville, Vt.; Mrs. Susan Persons, of Cambridgeport, Mass.; and Mrs. Minnie Strachan, wife of Rev. Dr. Strachan, of the North Dakota Conference. This family circle, consisting of the father and mother, four children and three grandchildren, is broken for the first time in the death of the mother. It is seldom that death thus passes by a whole family for more than half a century.

Mrs. Carter was a woman of remarkable energy and strength of character. Friends of her earlier days attest to these characteristics, as do those who knew her well at fourscore years. Her religious life dates back sixty-four years. She was converted when eighteen years of age under the pastorate of Rev. Moses Chase, at which time she joined the Methodist Episcopal Church, of which she remained a faithful and conscientious member until her death. She was always faithful to her public and private religious duties. It was a common sight, when one entered her room, to see the open Bible, with her spectacles upon it, and her hymn-book open to the hymns she loved. Her interest in the church continued to the last. Often when oppressed for breath so that it was difficult for her to talk, she would inquire if there was any news from the endangered missionaries in China. The last article of length she read was Miss Gertrude Gilman's letter in ZION'S HERALD. She was a life member of the Woman's Foreign Missionary Society.

Her last days were full of suffering, which she endured with heroic patience. Her faith was strong in God to the end. All that loving service could do for her during her weary months of pain and weakness, was done. When death came, it came as gently as sleep comes to the tired child in its mother's arms. All signs of pain and weariness were gone, and with the dying breath there came over her features that look of peace that passeth understanding, and we knew that she had found eternal rest.

Her funeral was largely attended, Sunday, Dec. 9. An appropriate sermon was preached by her pastor, Rev. W. A. Baker, her favorite hymns were sung, and then beneath masses of flowers, of which she was passionately fond, her body was laid away in Fairview Cemetery; but she had gone to be forever with the Lord.

J. H. KNOX.

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Can be CURED without the knife or pain, by a regular physician of 30 years' experience. For FULL information send 10 cents for sealed book (in plain envelope) on Rupture, Hydrocele and Varicocele. Also gives the Doctor's name, location, and Office Hours. He is highly indorsed. The treatment is a great comfort. Terms for treatment reasonable. Send for his book as above. The doctor also successfully treats chronic diseases. No charge for professional interview. Inquire of Publisher of this paper. Address H. L. LIDSTONE, 2315 Boston, Mass.

McKay. — Robert S. McKay was born at Earlton, Nova Scotia, in 1861, and died in Cambridge, Nov. 9, 1900.

Eighteen years ago he came to the States and settled in Cambridge, and engaged in the teaming business. Genial and interested in the welfare of those about him, he made many warm friends. In 1888 he married Miss Joanna C. McDonald, an earnest Christian. Through home influence, which powerfully impressed him, he gave his heart to Christ and became an active Christian. He was received into Trinity Methodist Episcopal Church, Cambridge, in 1895, and soon became a steward, which office he held to his death. The circle of his friendships and influence was thus elevated and extended and his promise of usefulness was great.

Three years ago he had a severe attack of bronchitis, and at the last heart failure carried him suddenly away. His faith was strong and serene. He said on the day of his death: "I would like to live forty years more, but I am content to leave all to the Divine will." His last words were: "So happy."

Four promising children, with their mother, though deeply stricken, hope to meet him in the skies.

GEORGE WHITAKER.

Wheatley. — George S. Wheatley, after an illness of only about a week, died, Dec. 27, 1900. He was a man of very temperate habits and of usual good health, but he fell before the dread disease, pneumonia.

The son of Ward Wheatley and Mary Stevens Wheatley, he was born in Hardwick, Vt., June 1, 1829, one of a family of seven children, of whom only one remains. He was married to Orrissa D. Maynard, of Bakersfield, Vt., Jan. 1, 1853. Five children came to bless the home, but three were taken in early childhood in the space of three weeks. The two remaining are Mrs. Flora Wheatley Foss and William H. Wheatley, both residing in town and members of the Methodist Episcopal Church, the latter living on the old Wheatley homestead as one of the fourth generation of Wheatleys to do the same.

Mr. Wheatley was one of the reliable and prominent citizens of the place, having spent nearly his entire life in Hardwick. He had been honored by many positions of responsibility and trust by his fellow-townsmen. He was a very indulgent husband and father and a kind neighbor, a man upon whom others naturally leaned for counsel and support. With his wife he united with the Methodist Episcopal Church, May 24, 1868, and was a firm and reliable supporter of the church of his choice.

Mrs. Wheatley, feeling her loss keenly, is waiting in patient hope as she realizes that her husband has only gone before the reward of the just. "Precious in the sight of the Lord is the death of His saints."

GEO. O. HOWE.

Thurston. — Mrs. Nancy Budge Thurston was born in Bangor, Maine, Jan. 17, 1822, and died in Chicago, Ills., Dec. 8, 1900.

When six years of age she moved to East Corinth, Me., with her mother, who was then a widow. Here she was soundly converted, and in 1841 united with the Methodist Episcopal Church. For sixty years she lived a beautiful Christian life. In 1842 she married Mark Thurston, and six years later they moved to Ashland, Aroostook County, which was then the "Wild West" of Maine. From Ashland they moved to Bangor, and thence in a few years they went "out West," where Mrs. Thurston found a home with her daughter, Mrs. R. Z. Herrick, wife of Vice-president Herrick, of the National Live Stock Bank, at 4412 Indiana Ave., Chicago, Ills. On Dec. 8, 1900, the summons came, and "she was not, for God took her." After funeral services at her daughter's home, conducted by Dr. McIntyre of St. James' Church, her remains were brought to East Corinth, Me., for burial.

Mrs. Thurston excelled in those virtues that adorn the true wife and mother, and during her life gave ample evidence of the richness of her Christian experience — an experience that became more and more precious with passing years.

Her two children — James R. Thurston and Martha Thurston Herrick — survive her, together with one brother and a half-brother. Concerning her we can truly say: "Blessed are the dead which die in the Lord."

I. H. LIDSTONE.

WORK IN ALIGARH, INDIA

DEAR FRIENDS: It is about time to report again to you the wonderful things our God is doing for His own. Some of you know how last October with not a penny in hand we set out for the famine regions to help the suffering ones, and how on the way our Father sent us a small sum, but not sufficient to pay to Aligarh the fare of those we rescued. The remainder we paid from our own pockets, as in the famine three years ago, feeling that it would soon all be made up to us. How good our Heavenly Father has been! We now have about 450 orphan boys, over 350 widows with their 53 babies, and about 300 orphan girls, or over 1,100 in all. About 400 of these are of the other famine, and they have been such help in caring for the over 700 new ones. Still more are coming, for though we hear of good rains in many places, still some months must elapse before the grain can be reaped, and the winter is advancing, and people are without food, clothes and shelter. Some call us foolish and say we will be in great difficulty after the famine is over and funds cease to come in. We do not believe they will cease to come. "They who trust Him wholly find Him wholly true." If we trust our Father only when the way seems easy, He will soon cease to trust us. We believe in making known the wants of these needy ones, and trusting the results with Him. What a blessed thing to have learned this lesson of trust!

We were able to get sleds ready for our people before the rains, but they are crowded, and now that the rains are over we are beginning again to build. The shoe-shop opened up for the boys is doing good work. Shortly a hundred boys

The Army of Health

THE ARMY IN THE PHILIPPINES INSIGNIFICANT COMPARED WITH THIS ONE

If all the people in the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of one hundred thousand by at least five to one.

Men and women who are broken down in health are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Mr. Thomas Seale, Mayfield, Calif., says: "Have used and recommended Stuart's Dyspepsia Tablets because there is nothing like them to keep the stomach right."

Miss Leila Dively, 4027 Plummer St., Pittsburgh, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred, Sun Prairie, Wis.: "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had overheated my blood; he doctored me for two weeks without much improvement. I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me."

"They are easily the best all around family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opiates, cocaine or any cathartic or injurious drugs, simply the natural peptones and digestives which every weak stomach lacks.

Stuart's Dyspepsia Tablets are sold by druggists everywhere States, Canada and Great Britain.

will engage in this trade. If we can get support for our orphan boys for five years, we have reason to believe that the institution will be self-supporting. Various other trades are taught, as carpentry, masonry, etc., but shoe-making promises the most profit. The girls have taken up weaving and are making good progress. The women of the home are becoming strong and able to work. At present they cook, grind, sew, etc., but will soon begin weaving. The brighter ones will be trained as Bible-readers and teachers; others as compounders, nurses, matrons, etc. All will be engaged in manual labor of some kind while in training. I never meant to open up such an institution. Like the orphanages it was thrust upon me. When I could find no home for the rescued widows, God seemed to speak to me and say that I should undertake this most difficult work.

I had hoped the Woman's Missionary Society would be able to undertake the support of most of the widows, as it does of the girls, but the ladies find themselves unable to give scholarships except to a few. I have their permission to collect funds from all sources. The Widows' Home, too, in five years should be self-supporting, if friends rally to our aid now. This institution is under our Methodist Church, but it also, like Pandita Ramabai's Home, will, I hope, have many friends outside our own church. I trust it will be for all North India what the Pandita's Home is for South India. We who are engaged in soul-saving care but little for denominational lines. We are "all one in Christ Jesus."

Now is the time to show practical sympathy for India's widows. Among those of the Home are only about fifteen old women; about fifty are strong, middle-aged, and the others are all young, under twenty-five years of age.

Forty-five rupees (£3 or \$15) will support one a year. The same is required for a boy. All patrons will receive a photograph and an annual letter from their *protégés*. The boys have no missionary society behind them, though they are under the Methodist Mission. Our mission would gladly help, but has not the funds; but it permits us to get help from any and every source.

Dear friends, do you not want a substitute to work for you in this land since you yourself cannot give the time? Write us and let us assign you a boy or a widow. We hope soon to be able to send out into the villages scores of workers. Will you not help us get them ready? Eight years ago my husband was a pioneer missionary here. For months he labored unwaveringly to form the nucleus of a church. Aligarh city itself was the only appointment; but what hath God wrought! The one station developed into circuits, and these into a district in which there are scores of workers in many centres and villages. The district in my husband's care has nearly five millions of people, or about three times the whole of Cuba, or two-thirds that of all the Philippine Islands. Scores more of helpers are needed. We have in these three institutions in Aligarh many whom we can train for this work.

The girls' school-house, built originally to seat 300, was our place of worship up to a short time ago, when we began to have services in the boys' school-house which was built also for church purposes, and large enough to seat 700; now it is not big enough. We must now meet in three different places, managing, however, to get all together once a month in the prayer and Christian Endeavor meetings.

We need scholarships for the boys and widows. We need money for dormitories for both, also for a school-house for the widows.

Help us with your prayers too; we value them. They uphold us. Do not forget us, the workers, when the famine has passed away. Remember that all these rescued ones must have their daily bread, and they look to us for it. We in turn look to you for help. Do not undervalue your service in giving your money. God accepts it as He accepts service from us who are on the field. Dear friends, help us speedily!

Yours for beloved India,
MRS. J. C. LAWSON.

Aligarh, N.-W. P., India.

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Editorial

[Continued from Page 72.]

ment in our Sunday-school, we shall receive a number of the converts."

The New York *Tribune* of last week states at length that the Federation of Churches in Jersey City, N. J., has deliberately excluded the colored churches from co-operation with the white churches in the association. To this fact we call the attention of those people who delude themselves with the notion that there is no discrimination against the Negro except in the Southland. The *Advance* of Chicago, that excellent Congregational paper, shows conclusively in last week's issue that there is more discrimination against the Negro in the North than in the South.

The New York *Times*, in a long editorial on "Church Statistics," says: "We find that the Roman Catholics lead, in appearance at least, with 8,500,000, while the Methodists come next, with, including the evangelical bodies, which are described as really Methodist, over 6,000,000. It appears, however, that the Roman Catholic figures include all baptized members of Roman Catholic families over nine years of age, while the Methodist figures are limited to actual church membership. If a common basis for the two could be found, probably the Methodists would lead in actual numbers."

The 19th Annual Report of the Woman's Home Missionary Society is a stout document of 360 pages, containing the proceeding of the annual meeting at South Park Ave. Church, Chicago, last October, reports from corresponding secretaries, from bureaus, from committees, from the treasurer, etc. All Methodist women should send for a copy. It is beautifully printed by the Western Methodist Book Concern Press.

The New York *Sun* calls attention to the failure of the Gothenburg system of liquor regulation in Sweden, in the fact that a dispatch to that paper from Stockholm "tells how the State Railway Administration of Sweden has been obliged to order every suburban train running at night to fit itself out with a separate car for the intoxicated; otherwise they would have to be chucked out in the snow to freeze, so many and obstreperous are they."

The advocates of the army canteen exhibit too much of the intemperance of speech which they charge to temperance reformers in characterizing those who in their best judgment and conscience demand its abolition as "fanatics," "cranks," and "unreasoning reformers." The *Springfield Republican* is characteristically exceptional in saying: "It seems to us that the advocates of the canteen have a serious obstacle to encounter in the fact that Germany makes no alcoholic provision for its magnificent army, and that our own navy prohibits the canteen with beneficial results." Russia, also, has abol-

ished the canteen. Is this country less anxious to protect its soldiers from the drink evil? Are parents "fanatical" in demanding that their sons, who have enlisted in the United States service, shall not be subjected to temptation through the canteen? Are advocates of temperance "fanatical" in demanding that the United States shall not tempt the young soldier to form the habit of drinking by offering beer and wine to him in the convivial cup, or by compelling him to sell the same?

An event of unusual denominational importance took place last Sunday afternoon and evening in New York city when the old Eleventh St. Methodist Episcopal Church, in connection with the celebration of its thirty-third anniversary, was at the same time formally reopened as the People's Home Church, to carry on several distinct features of the Institutional Church. The church is at 545 and 547 East Eleventh St., but it is now united with the building at 543, which was formerly a tenement house. The two buildings have been largely reconstructed. Besides bathrooms and a gymnasium for boys, there are rooms for trade instruction, kindergarten, a reading-room, and so on. There are accommodations for both sexes and all ages. On the upper floors there are also rooms for six resident women workers as well as quarters for the pastor's family. Those participating in the services, besides the pastor, Rev. E. L. Fox, were Rev. Dr. Joseph Pullman, Dr. Frank Mason North, Bishop Andrews, Rev. Robert Lewis Paddock of the Pro-Cathedral, and Mr. Samuel W. Bowne.

Rev. Dr. J. E. Robins, presiding elder of Dover District, New Hampshire Conference, writes: "The call of Dr. Parkhurst for 500 additional subscribers for ZION'S HERALD should meet with a hearty response from all our preachers. Dover District ought to increase the list with half that number. Now is the time to vigorously push the canvass. Put the old HERALD into every Methodist home! Intelligent Christians must read our church paper, or suffer a serious loss."

We hear excellent reports of the missionary sermons, addresses and lectures which Rev. F. H. Morgan, of Singapore, is delivering in our churches in New England. We unhesitatingly recommend him to the favorable attention of our ministers. He may be addressed at 1 Alborn St., Lawrence, Mass.

— Willis Edwin Hurd, of Newport, N. H., writes under date of Jan. 11: "I beg to call attention to an error which appeared recently in your sketch of Mr. George Bancroft Griffith, of East Lempster, N. H. In my sketch of the poet, published in the *Illustrated Youth and Age*, a copy of which was sent you by Mr. Griffith, I made the error of ascribing to that gentleman the editorship of the volume entitled, 'The Poets of New Hampshire,' which was compiled by Mr. Bela Chapin. Mr. Griffith supposed he had corrected the error in every copy of the *Youth and Age* sent him, but it seems that one or two must have been overlooked, and that, innocently enough, you received one of them for your *résumé*."

— Rev. A. S. Ladd, D. D., presiding elder of Lewiston District, writes from Brunswick, Me., Jan. 12, saying. "The Jan. 9 edition of ZION'S HERALD is, I think, worth a year's subscription. Dr. Elliott's article, 'The Pattern on the Mount,' is a classic. It is noble thought clothed in finest garb; it is an uplift and an inspiration. And the tributes to the translated Bishop Ninde are none too strong and glowing. A man of finer poise and balance I never knew. He was a rare combination of the gentle and the strong; of the childlike and the heroic; of the lamb and the lion. Oh, that his mantle might fall upon us all, ministers and laymen!"

National Reform Convention

REV. J. M. FOSTER, D. D.

Two hundred and fourscore years ago, our fathers, to escape persecution, left the Old World and came to America, and dedicated this land to civil and religious liberty. For a century and a half the colonists kept this object steadily in view. But after the Revolution, which resulted in their separation from Great Britain, a Republic was set up and a Constitution adopted which in many respects reversed the moral and religious history of this nation. The theory of our Constitution is that civil government is only a wise human institution, divorced from religion, having only material ends in view, its chief object being to promote commerce and financial prosperity.

This secular constitutional theory has wrought like a leaven in our national life. Our people have been led to believe that if government is only a business corporation, the family is nothing more than a civil contract and marriage vows may be repudiated and the contract dissolved at the pleasure of the parties. The people have concluded that if the Government can carry on the mail service throughout the United States on the Sabbath, there is no obligation resting upon them to sanctify the day and keep it holy. And, as a result, more than half our population never go to church. The people reason that if Government can legalize the liquor traffic, there can be no great harm in drinking. We are becoming a secular nation.

Believing that the sleeping conscience of this nation needs to be aroused to the peril of the hour, by sounding an alarm and calling upon her to return to her Saviour-King and swear allegiance to Him, a convention is called to meet in Park St. Church, Boston, Jan. 22. There will be three sessions, beginning at 9 A. M., 2 P. M. and 7.30 P. M., respectively. Dr. Crane, Dr. Thomas, Dr. Trueblood, Dr. Dike, and others are to speak.

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